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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

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Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

THE NEW DAY

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

* * * *

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Tennyson.*

POWER—DOMINION—MASTERY

CHARLES FILLMORE

MAN DOES not exercise the power of his spiritual nature because he lacks understanding of its character and of his relation to the originating Mind in which he exists. From Divine Mind man inherits power over his thought, over the forces of his soul—in truth, power over all ideas. A quickening from on high must precede man's realization of his innate control of thought and feeling. The baptism of the Holy Spirit is a quickening of the spiritual nature which reflects in intellect and in body. When one understands the science of Being, he is prepared to receive this baptism and to utilize it along deeper lines of thought. Jesus had taught his disciples and followers, and they were prepared for the baptism that they received on the day of Pentecost.

"Ye shall receive power, when the Holy Spirit is come upon you." Power is essential to the work that Jesus Christ expects his followers to do in the great field of humanity. The command is: Go to every nation and preach the Gospel. Man should apply the power of the word to his individual redemption and he should speak the redeeming word of Spirit to the multitudinous thought people of his own soul and body.

Among the disciples of Jesus Christ, Philip represents the power faculty of the mind. The word "Philip" means "a lover of horses." In physical activity the horse represents power; the ox, strength. Each of the twelve fundamental faculties of man has an ego which reflects, in a measure, the original man idea in God. In the body consciousness the twelve disciples, as egos, have twelve centers, or thrones, from which they exercise their power. The will expresses its dominion from the head; love, from the breast; and power (the ego or disciple whose character we are analyzing in this writ-

ing), from the throat. Power is one branch of the great tree; in Genesis it is named "life." The body of the life tree is the spinal cord, over which the motor system, with branches to every part of the organism, exercises its nervous energy.

The power center in the throat controls all the vibratory energies of the organism. It is the open door between the formless and the formed worlds of vibrations pertaining to the expression of sound. Every word that goes forth receives its specific character from the power faculty. When Jesus said, "The words that I have spoken unto you are spirit, and are life," he meant that through the spoken word he conveyed an inner spiritual quickening quality that would enter the mind of the recipient and awaken the inactive spirit and life. When the voice has unified with the life of the soul, it takes on a sweetness and a depth that one feels and remembers; the voice that lacks this union is metallic and superficial. Voice culture may give one tone brilliancy, but every great singer has the soul contact. But higher and deeper still is the voice of one who has made union with Spirit and can say with Jesus: "Heaven and earth shall pass away, but my words shall not pass away."

When we understand this power of the word, we have the key to the perpetuity of sacred writings. According to tradition, all the writings of the Bible were destroyed; but they were restored by Esdras, who "remembered in his heart" and rewrote them. Modern discoveries in the realm of mind, in a measure explain this mystical statement. We know now that every word that man utters makes an imprint in the astral ethers, and that when there is consciousness of God life in the mind of the speaker, all his words become living identities and are perpetuated. Any one who develops sufficient spiritual power may enter this book of life within the cosmic mind and read out of its pages.

The mind and the body of man have the power of transforming energy from one plane of consciousness to another. This is the power and dominion implanted in man from the beginning. According to Scripture, "God said, Let us make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26, Lesser translation). Paul corroborates this statement by calling attention to the glory of man's inheritance:

Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come.

In the kingdom of God within man's consciousness, the power disciple plays an important part in controlling the expression of the many emotions, inspirations, and thoughts of the soul. The voice is the most direct avenue of this expression, when man has dominion over the emotions and feelings from which the original impulse arises. The power of love makes the voice rich, warm, and mellow. Man can set love free in his soul by cultivating a loving attitude toward everybody and everything; he may add strength by silently speaking words of strength to each of the disciples sitting upon the twelve thrones within. Power swings open all the doors of soul and body. When one feels vital and energetic, the voice is strong and vibrant and brilliant. When the soul is sorrowful, the body weakens and the voice betrays its lack by its mournful intonation. Through the vibrations of power in the throat, one can

feel the power of unity with the higher self more quickly than in any other way. This reveals that ideas rule the man. Jesus affirmed: "All power is given unto me in heaven [mind] and in earth [body]" (A. V.). When Jesus made this affirmation he undoubtedly realized his innate spiritual dominion, and when he consciously attuned his spiritual identity to soul and body, there was a conscious influx of power, and his hearers said that "he taught them as *one* having authority, and not as their scribes."

In the process of regeneration the consciousness of power ebbs and flows, because the old and the new tides of thought act and react in the conscious and the subconscious realms of mind. However, when a disciple realizes his unity with Omnipotence, he is but little disturbed by the changes that go on in his mind and his body; he knows that his spiritual dominion is established, and that firm conviction expresses itself in firm words. Jesus said: "Heaven and earth shall pass away, but my words shall not pass away." Here is the evidence of spiritual power united with the idea of eternity. This union destroys the thought of years and declining power, and when awakened in those who have believed in age it will transform them and make all things new for them.

Every great vocalist has had inner spiritual power as an abiding conviction. This is strikingly illustrated in the indomitable persistency and power with which the famous singer, Galli-Curci, overcame obstacles. In the early stages of her career she was discouraged by opera critics. They told her that she could never make a success, but she persevered; and so she finally mastered every defect of her voice. This is a wonderful lesson to those who are apparently meeting with discouragements, who are tempted to succumb to circumstances and conditions in body and in environment. Take the words of Paul, "none of these things move me"

(A. V.), and make unqualified affirmations of your spiritual supremacy.

Some metaphysical schools warn their students against the development of power, because they fear that it will be used in selfish, ambitious ways. It doubtless is true that the personal ego sometimes lays hold of the power faculty and uses it for selfish aggrandizement; we can readily see how what is called the devil had origin. To be successful in the use of the power of Being, one must be obedient in exercising all the ideas that make man. If there is an assumption of personal power, Lucifer falls like "lightning from heaven," and the adverse or carnal mind goes to and fro in the earth. The casting out of these demons of personality formed a large part of the work of Jesus, and those who follow him in the regeneration are confronted with similar states of mind and find it necessary to cast out the great demon selfishness, that claims to have power but is a liar and the father of lies.

No disciple can do any great overcoming work without a certain realization of spiritual power, dominion, mastery. Without power, one easily gives up to temporal laws, soul-made and manmade. The psychic atmosphere is filled with thoughts that are not in harmony with Divine Mind. These psychic thoughts are legion, and to overcome them one must be on his guard. Jesus said, "Watch." This means that we should quicken our discernment and our ability to choose between the good and the evil. "And why even of yourselves judge ye not what is right?" This wisdom of Spirit is man's through the all-knowing and all-discerning power of Spirit within him, and he need never fear going wrong if he listens to his divine intuition. "Ye shall know the truth, and the truth shall make you free." But one can never be free until he declares his freedom. Jesus Christ said: "I am from above." It is the prerogative of every man to make this declaration

and thereby rise above the psychisms of mortal thought. Then do not fear to develop your power and mastery. They are not to be exercised on other people, but on yourself. "He that ruleth his spirit, [is more powerful] than he that taketh a city." Alexander cried because there were no more worlds to conquer, yet he had not conquered his own appetite, and died a drunkard at the age of thirty-three. Today men are striving to acquire power through money, legislation, and manmade government, and falling short at every turn because they have not mastered themselves.

Jesus said, "My kingdom is not of this world," yet he set up a kingdom in the world greater than all other kingdoms. In its beginning his kingdom was a very small affair, and the wise and the mighty laughed to scorn the proclamation that he was a king. Yet he was every inch a king. His people have been slow to follow the laws that he promulgated for his kingdom, but men in every walk of life are beginning to comprehend the vital integrity of his edicts, they are seeing that there can be no permanent peace nor even civilization on earth until the Golden Rule, laid down by him, is adopted by nations in commercial and in all other relationships. Business men are teaching the precept of Jesus, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them," as fundamental in commercial success. Everywhere we hear them talking coöperation instead of competition. Commercial seers are discerning the dawn of a new day, in which good service instead of big profits will be the goal. Here we see the coming of the Christ "as a thief in the night." The night of ignorance and destructive competition is being burned out and "jocund day stands tiptoe on the misty mountain tops."

It follows that every kind of human industry must be carried forward by a power that recognizes the divine law. Man is the power of God in action. To man is

given the highest power in the universe, the conscious power of thought. There is a universal creative force that urges man forward to a recognition of the creative power of his individual thought. This force is elemental, and all its attributes come under the dominion of man. When he coöperates with divine principle, man sits on the throne of his authority and the elemental force is subject to him.

But the power and the authority which are to rule in the kingdom of heaven are dependent on man's authority and his rule in the earth. Jesus said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." If man binds or controls the appetites, passions, and emotions in the body (earth), he establishes ability and power to control the same forces in the realms universal, out of which the heavens are formed. When he attains a freedom in the expression of the qualities inherent in soul and body, he expands in power and can set free the elements universal and restore equilibrium between heaven and earth, or Spirit and matter.

When enough people have attained this power, the "new heaven and . . . new earth" (described in the 21st chapter of Revelation) will appear. It will not be necessary for any one to wait for the full complement of overcomers, the mystical 144,000 who are to rule the new world, but each individual who complies with the overcoming law may enter into power with Jesus. It should not be overlooked by the elect that the Scripture reads: "He that overcometh shall inherit these things." To overcome and sit with Jesus on his throne means that man must overcome as He overcame. Jesus overcame the world, the flesh, and the devil. To overcome the world one must be proof against all its allurements of riches and honor. To overcome the flesh one must

spiritualize the five-sense man until material consciousness is raised to spiritual consciousness in feeling, tasting, seeing, hearing, and smelling. This change will ultimate in man's complete mastery of the body and in its final redemption from death.

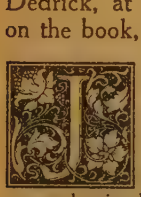
The devil is the personal ego who has in his freedom formed a state of consciousness peculiarly his own. When man lives wholly in the consciousness which personality has built up, he is ruled by the carnal mind, which is the adversary, or Satan. In the mystery of the cross is hidden the overcoming of Satan. The crucifixion of Jesus is the symbolical representation of the crossing out (destruction) of the carnal mind (Satan) in the redeemed man's consciousness. Christ was not killed on the cross, neither was the body of Jesus destroyed. The "ghost" that Jesus gave up with his last breath was mortality. It was the personal, mortal consciousness that cried, "My God, my God, why hast thou forsaken me?" (This god should be spelled with a small *g*.) The personal concept of God always fails to save its worshiper.

When the I AM identity, which is man, becomes so involved in its personal affairs that it ignores God, it lays hold of the body and rules all the bodily functions. When this rule is broken by the power of the Christ there is a crucifixion. It may seem that Jesus is being crucified, but this is seeming, only. Death comes to the Judas consciousness, which "hath a devil" (A. V.), but the body, being closely connected with this usurping mind, passes through suffering and apparent death. This is no more than appearance, because the higher principle, the Christ, resurrects the body and transmutes it to higher spiritual substance, where it enters into harmony or heaven.

The climax of man's power and dominion is set forth in the resurrection and ascension of the type man, Jesus.

FOLLOWING JESUS IN THE REGENERATION

Unity readers are asking instructions for the development, under the Jesus Christ plan, of the twelve fundamental faculties of man. The following is the outline of a lesson on the faculty, power, as taught by Cora G. Dedrick, at Unity headquarters. These lessons are based on the book, "Christian Healing," by Charles Fillmore.



ESUS Christ promised that we shall receive power when the Holy Spirit comes upon us. The Holy Spirit is God in action. Since the activity of Spirit gives us power, we must logically conclude that power is a force generated from God through the activity of man's words and thoughts. We receive added power when we set into action deeper realizations of the love, the wisdom, the strength, the life, and the zeal of the Almighty. Imagine, if you can, the powerful activity of these God attributes in all the disciples of Jesus who are gathered in Jerusalem on the day of Pentecost, a few weeks after Jesus' ascension.

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

The expression of power in man is regulated by his thought and his word. Jesus' disciple, Philip, symbolizes power. Power expresses itself through soul and body at the point in the throat where the hyoglossus muscle is located.

Christian metaphysicians call this place in the throat the power center. Power operates through the nerve aggregations in the throat that control the larynx. The larynx is symbolized in Scriptures by Galilee.

The power center may be compared to the amplifying or stepping-up device of the radio. The radio broadcasting amplifier simply increases the power of the voice of the singer or speaker until the words may be heard hundreds and hundreds of miles away. In man's organism the life current is harnessed by the power center, where it comes under the control of the I AM and is spoken into expression or is intelligently directed to its work in soul and body.

In Jesus' healing ministry he proved that there is a law back of and within all mind action, and that intelligent coöperation with that law gives mastery and dominion. He knew this so well that his words brought forth instant results. He turned water into wine, he raised the dead, and he cast out demons. All those who seek spiritual healing and illumination need this dominion over life action. Since the power idea equalizes and controls the life energy in soul and in body, we see that power is a branch of the tree of life.

There is no reason why we today should not receive such an outpouring of the Holy Spirit as was received by those gathered in Jerusalem on the day of Pentecost—if we have power to draw close enough to God in consciousness to receive the blessing. Consciously and subconsciously we are becoming aware that the activity of the Holy Spirit is governed by law; that this law exists in Being; that it is as exact and as harmonious as the law that governs a musical production; and that it is as undeviating as the progressive steps that one must take in solving a mathematical problem. God is the same yesterday, today, and forever. Jesus Christ's consciousness was an instrument through which God's laws operated during Jesus Christ's earthly ministry. Man's consciousness is the channel through which God's laws express; therefore we readily can see that demonstration rests with us. We can become instruments through which the Holy Spirit can

express itself as it expressed itself through Jesus' disciples on the day of Pentecost.

Since man came to dwell on the earth he has worked continually for power, dominion, mastery; his influence is felt in all earthly conditions. The conclusion of those who have carefully studied the matter is that æons ago the earth was a wild, stormy place, a place of chaos; it lacked man's controlling influence. But when man appeared the turbulent conditions were gradually modified, just as the terrific winds of western Kansas and Oklahoma have been greatly modified since that territory has been settled.

The unfolding of spiritual power reminds one of Benjamin Franklin's experiences in handling atmospheric electricity, in what are known as his kite experiments. He believed that lightning would be a constructive power when rightly controlled. He made a kite that would fly in rainy weather. As paper would not do, he made the kite of a silk handkerchief. He attached a sharp-pointed wire to the head of the kite—making a kind of lightning rod. To the end of the long kite-string he tied a key. He knew that silk was a nonconductor of electricity; therefore he tied to the key a silk cord to hold. During a big electric storm Franklin sent his kite sailing up among the clouds. He stuck the key into a Leyden jar and awaited results. When he thought that the key had had time to be charged with the electricity that had descended from the heavens along the kite-string, he applied his knuckles to the key. There was a spark; it was really a little flash of lightning. The lightning with which the key was charged was transmitted to the jar and the jar was charged with electricity.

Moses on Mt. Sinai exercised great spiritual power in his lofty realization of omnipotent wisdom, when he received from Omnipresence the Ten Commandments and registered them on two tables of stone. But Jesus

Christ was the finished workman in the Lord's workshop. He could make perfect union with omnipresent energy and intelligence and receive therefrom great and glorious truths. His words were as lightning. He was illumined with light from on high. He said: "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Just as Benjamin Franklin harnessed the lightning, just as Moses used Omnipresence in receiving the Ten Commandments, so we, through Jesus Christ, are learning to use the attributes of God in our everyday lives.

Our aim in life should be to grow in unfolding the power of the living word. In order to do this, we must watch our words, and, above all, watch our thoughts. If we are careful to keep our thoughts right with God, we shall easily speak right words. But we should be truthful. Even little falsehoods hinder spiritual growth. On all occasions we must hew to the line, no matter where the chips fall. Then we must be careful not to do all the talking but to give God a chance to talk to us. "Be still, and know that I am God."

It is well for one to have a period of silence every day, to go into the closet of prayer, and realize that he is in the presence of God; to affirm such a statement as this: *Thy name is Spirit. I know thee as the one all-powerful, all-knowing Mind, now teaching me the deep truths of Being.* Then one should be still and listen, keeping the mind open and receptive, in order to receive. One must learn to wait on the Lord.

For a drill in the silence, center the attention just back of the heart, and meditate upon the power of divine love and wisdom. Love and wisdom are very closely connected, and when one is spiritually quickened, they will readily respond. Next center the attention at the power center, in the throat, with the thought, *I now*

express the power and dominion of the Christ mind. Then bring the attention again to the point just back of the heart, with this prayer: *I am meek and lowly of heart. The Christ of God expresses in me and through me in love and in wisdom.* Next throw the attention into the lower part of the abdomen, with the thought: *The Jesus Christ purity is awakened in me. My life is hid with Christ in God. I have the power to raise up the natural man to the spiritual plane of consciousness.* Then bring the attention again up to the power center, in the throat, with the prayer: *All power is given unto me in mind and in body.* Then center the attention again just back of the heart with this prayer: *I am established in the peace, poise, power, and dominion of God. The Father in me is doing his work in love and in wisdom, and I rejoice in the fullness of my good.*

WE MAKE OUR WORLDS

We are the rulers; we build our characters; we make our worlds, whether good or evil. We always receive precisely what we are entitled to, and it rests with us to make ourselves entitled to what we regard as most desirable, by expressing those desires in our conduct toward others; for what we receive is measured by what we give. The relation between the two is determined by principles which are changeless and eternal. And if we are expecting something better than we are getting, we are expecting effects which are related to causes that have not been set into action in our minds. It is true that we reap what we sow. It is equally true that sowing precedes reaping. By selecting the seed we sow, we can be certain of the harvest.—*Jennie H. Croft.*

Nothing is impossible to a valiant heart.—*Jeanne D'Albert of Navarre.*

ALL THINGS MADE NEW

IMELDA OCTAVIA SHANKLIN

HANGE is the master law. Everything is in a process of renewal. Fixity is a state that is acknowledged nowhere except in the unquickened mind that is too dull to apprehend the fine movements that keep fresh and buoyant the lifesprings of creation. Because law governs, every outer transformation proceeds from a producing cause, however remote from observation the cause may be. The activities that underlie the outer shiftings are secret to the senses, but there is within the individual mind a knowing that is related to all the things of being. This knowing brings recognition of the Spirit of God moving on the face of the waters. The moving Spirit is the Change-producer, the Transformer, the One who says: "I make all things new."

Physical life begins its community work by constructing the cell, and so plastic is the cell that it scarcely partakes of the nature of physical things. A semiphysical character is given the cell by the impress of the vernal consciousness that does the constructing. New ideas, new outlooks, new uplooks, produce new and delicate forms. The body of the babe is lovely, fair, and sweet, not because the child is young but because its consciousness has not grown stale toward its environment.

Every physical appearance is the product of mind acting upon the elemental substance. There is one repository, one energy, one substance; or, Father, Son, and Holy Ghost. These three are one. Repository exists as unmodified being; energy is being undergoing modification; substance is the modification of being. Energy is the Spirit of God moving upon the face of the waters. This is the comparative degree of being, and results in dissimilarities. It is identical with the

finer processes which the quickened mind recognizes. The dry land, the oceans, vegetation, the creeping things upon the face of the earth, are substance. Energy working in substance is that which suffers, which is crucified, which dies, which is buried, which descends into hell through involution; it is that which is resurrected on the third day and ascends into heaven through evolution; it sits at the right hand of God to judge the quick as those who see these things, and to judge the dead as those who see them not.

Energy is coexistent with creation. It functions in the breaking down process and in the upbuilding activity. The nature of the idea at work determines the character of results. The physical appearance of decay indicates the involution of a succeeding idea which will later evolve its peculiar representative. Growth is the sign of evolvement.

In the fact of ceaseless change lies the possibility of man's dominion; the all-power in heaven and earth which Jesus claimed was his mastery on the finer mental planes that gave him authority over the outer. Whoever directs causes controls events; here is where the Son judges the quick. Whoever submits to events bows to the mind that shapes events; he meets the judgment of the Son, which declares a state of death to be upon whoever is not alive to his own premiership in the realm of comparative objects.

None of these facts of life slumbers in the dust of the past; none peers over the eastern hills of a coming day. All realities are now with us and every possibility is today subject to our choice. There is no item of life exempt from individual dominion. Cringing before events is the submission of the bondman who waits for the coming of a hypothetical liberator. Entering the zone of finer mental activities to perceive, to harmonize, and to direct, is to lead captivity captive and

to obtain that heaven-wide freedom upon which events cannot encroach.

Creation is renewal. Habit-bound thinking is the one stale thing, and from it proceed weariness of mind and body, fossilized conditions, and irksome routine. Notwithstanding these, all things are undergoing the renewing process. The earth spun as industriously upon its axis when all its inhabitants believed the contrary as it now does, and its motion at all times preserves physical things from the suffocation that physical stagnation would entail.

Food taken into the body is transmuted, the elements acting within the physical to produce new conditions. Air breathed into the lungs makes new the blood circulating within the body. Water drunk sweeps out the old and leaves the cells refreshed. These three physical processes are nature's agencies of renewal in the corporeal being. If the trend of the individual is toward the physical outer realm of life, he experiences six prescribed changes. The first three are evolutionary—childhood, youth, maturity; the second three are involutionary—middle age, decline, failure. If the trend be toward the spiritual inner, the process becomes wholly evolutionary; the individual applies himself to a correspondence with the finer creative processes and adapts his energy to the upbuilding work.

When physical science declared that renewal is the order of universal activity, it took a position which suggested man's coöperation with the regenerating processes. We have been slow to grasp the all-possibility suggested in the continually changing cosmic electron. The value of the knowledge is that newness does not begin and cease in the electron. The possibility lies in the two facts that mind is the actor and the electron the recipient of the act. Every mind is anchored to Omniscience, but many minds swing on the long cable

of experience, in which involution, the breaking-down process, is exercised. The mind that is unified consciously with Omniscience upbuilds steadily.

When the mind begins to crust itself over with staleness the involutionary period sets in and the cells begin to break down under the burden of time. The cell is the mind's impress on substance; it is a day old, a year old, a century old, or it is constantly young with the youth of God. Any one of these states may exist in any human organism, no matter what the term of earthly experience is. The family Bible record is the stalest joke extant. We are born with every thought that passes through our brain cells and that is from them transmitted into our body cells. We are born youths in Christ or old men in sin. We do the thinking and we take our choice. The result adds life to the life already in the organism, or it subtracts life from the fund that former thinking has gathered in.

The cell is a registry of the thought. When David looked back upon those experiences that forbade his building the Lord's temple, he said: "I have been young, and now am old." Here was a second reason why he could not build the temple. Lust and age are two breaking-down processes that the final evolutionary triumph will abolish. The mind that experiments with what is found in the outer physical, concludes: "There is nothing new under the sun." The mind that works on the inner zone of Spirit, says: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind."

The possibility of the new heavens and the new earth is wrapped in every act of life. Routine pertains to the mind, not to the thing. No one has breathed the same oxygen two times, eaten the same potato two times, bought the same new pair of shoes two times, or even put them on for the first time two

Wednesday mornings of the same week. All the old is new if we have the mind that welcomes succession and its possibilities. That which has been a familiar summer scene becomes a new landscape when viewed through the sparkle of frost tones. The sky by day and by night varies with the sun's position. The friend approached on a new theme reveals new characteristics for admiration. The same act is never performed two times under identical conditions. Life always is new. The realization that necessity is opportunity gives youth to every experience and newness to everything. Now is the universe absolutely new, untried, alluring with the mysteries of the unexplored.

"Sing unto Jehovah a new song." The individual Lord must at times be weary of the old, habit-crusted thoughts, centering in self and awry with selfishness. No real thing in life becomes stale. Love never ages. Beauty and truth are always new. All the graces are forever young, forever glowing, forever eager.

Let us wail no more the dirge-chords of negation; let us cease the monotone of the uneventful; let us make mute the notes that sing of the nonexisting past. Let us lift up the anthem shout of praise for the ever ready goodness; let us sing of the unfolding freshness of our days; let us pitch our tones to the glad heights that tell of God with us, working for us and in us through ceaseless change, to baptize us with the newness that crowns all his works. So shall the new heavens descend through mind to bring forth their new earth, and so shall we walk and talk with God in age-abiding joy.

Awake, O eternal life of the eternal God, to thy unfailing newness in me.

Wee Wisdom magazine teaches Truth to children while it entertains them. It will help your child to obtain an early knowledge of the teachings of Christ.

ANXIETY AND WORRY

HORATIO W. DRESSER

FEW OF us would think of weighing our fears over against our anxieties and worries. But in a general way, at least, it is helpful to note the fact that our besetting fears pertain to some of the big things in life, notably the fear of financial failure, the fear of the coming of a fatal disease, and the fear of death; while our anxieties and worries relate to the little things; that is, a fear may be deep-seated, may be connected with lifelong habits and an outworn belief, but an anxiety or a worry may be superficial. Our fears grow, in large measure, out of our worries and anxieties; to consider worries and anxieties by themselves and to endeavor to overcome them is to prevent an accumulation of them.

The best mode of attack is an indirect method. Our anxieties, for example, relate to people who are near and dear to us. We are likely to be anxious if our loved ones do not meet us at an appointed time, if they do not return home at the moment they are expected, if they are away on a railway journey, or if they do not appear to be so happy and so healthy as usual. To cultivate a habit of trust concerning friends, and to substitute trust, inner peace, and patience when tempted to be anxious, is to become affirmative—and when we are affirmative we are not anxious. Anxiety is negative. It eats away our mental substance, draws off our energies, fritters away time, generates nervousness. But trust is positive. It conserves our energies; it implies willingness to let the things of the spirit take their own wise course.

An anxiety may be temporary. It may have reference to a certain person who is away on a journey, and it is likely to cease when we see its folly in that

special respect. But a worry is usually more prolonged. If an anxiety about another person or about oneself is permitted to continue beyond the specific instance, say a given journey, it may become a habit of worrying. Some people worry by force of habit, where there is no apparent reason or justification for it. A worrying habit of mind is likely to be accompanied by nervous states of one kind or another. In fact, such a habit may be one of the causes of serious nervous trouble. Some people are by disposition or temperament inclined to worry. They can give no reasons for such an inclination, because they have never examined themselves to note the causes and effects of worry.

It was said of a woman who had attained the age of one hundred years: "She never worried." When this can be said of a woman who lived a simple life as a habit, that is, without any special knowledge of the inner life or any particular philosophy, one may well consider what other mental qualities accompanied this freedom from worry. For one thing, this woman probably lived in the present, never anticipating the morrow or next week or next year, save with serenity or contentment. She probably had activities enough to occupy her thoughts and energies, and these occupations undoubtedly brought satisfaction.

People used to assume that such a simple life could be lived in the quiet country only; but others have realized that "the simple life is a state of mind." It is not necessary to live on a farm all one's days, in order to live the simple life. Annoyances exist everywhere. The monotony of life on a farm or in a small village would be a greater test to some people than the vicissitudes of the tourist, of putting up with all sorts of conditions in various parts of the world. In any environment, simple or complex, the primary consideration is the way of taking the conditions encountered day by day. Some mothers are worn out

by the process of rearing two children, while others are serene as mothers of six or eight or ten. Some men drive a car with nervous anxiety, especially in the perplexing traffic of a city; while others assure us that to drive a car is to find a way to overcome or to avoid such anxiety.

Conditions suggestive of anxiety are to be found in every known occupation, and many occupations are fraught with conditions likely to give rise to anxiety on occasion. The locomotive engineer is especially bothered by moonlight, by fog, by slippery rails. Fogs and storms at sea test the self-control of the steamship captain, and on occasion there is very great danger due to icebergs. The driver of an automobile must be particularly on his guard against little children, against intoxicated drivers, against the careless person who "cuts in," against the dangers lurking around a curve. But it is the part of efficiency in these and other pursuits to conquer the special troubles of the given pursuit. So each man of us has his problem, and the solution of it always consists in cultivating the affirmative or positive conditions making for efficiency in the given case, rather than in dwelling negatively on the particular occasions for anxiety.

Some one, commenting on the many dangerous things one is warned against—such as traveling by rail, across the sea, and in great cities, with the ever present possibilities of accident and contagion—remarked that more people have died in bed than anywhere else in the world, and therefore one should never go to bed. When the mind is once started in that direction, it will indeed find occasion for worry in every conceivable situation in which a human being might be placed. The primary consideration then, let us say as affirmatively as possible, is not the material environment, not the occupation, and not even the threat of an accident; it is the inner control, poise, or command which drives

out anxiety and makes for efficiency; it is for each of us to become strong in respects where a weak attitude has fostered worry with its tendency to increase the accompanying anxieties that culminate in fear.

Some of us have learned by experience that the greater tests of our poise or inner peace have come where, outwardly speaking, the opportunities for worry were numerous. For example, in France during the late war there was constant danger from air raids, yet the real annoyance was due, not to the special danger on a given occasion, but to apprehension that a special danger might arise. Hence the wisdom of the occasion consisted in acquiring the habit of not worrying at all, for worry tends to generate such a state of mind that when threatening events do actually arise, a person is ill-fitted to see what to do and to do it quickly. A wise old artillery captain once assured me that, as many dangers are to be encountered if one rushes toward a place of shelter during a night air raid, the best thing to do is to stay in bed and give no thought to the thing. And so one might say of life in general: There are so many opportunities for worry or anxiety, that one may as well not be troubled at all.

Looking back over one's worrying past, one realizes that in almost every instance the tribulation was over the mere possibility of troubles that never arrived. The habit of worrying is an aid to the coming of the anticipated baneful event; it distresses the mind over a mere possibility. Hence by a simple process of reasoning, when one learns that much of thought about the future is "fear thought," not wisdom, one concludes that it is part of the wisdom of life to live in the present in whatever situation one may be placed, in any country, in peace or war, on land or sea.

What actually arrives in the course of one's lifetime is a series of circumstances which can be most wisely met by alertness or readiness, when the event

actually happens. For example, many years ago I conversed with a man, of exceptional self-control, who had just passed through an accident in a factory where explosives were manufactured. His was the most hazardous occupation in the entire factory, that is, mixing and stirring nitroglycerin at a time when to permit the temperature either to rise or to fall would be to incur the risk of a terrible explosion. An explosion occurred in an adjacent building; with shattered timbers falling around him, this man kept on stirring the dangerous mixture till the process was complete, and so a still more dangerous explosion was averted. This man had so mastered the anxieties attendant upon his occupation that he was instantly ready to forestall the worst. When a man does this he need not worry at all, and as for fear—that cannot enter a mind which is alert to do its work to best advantage.

If then, external circumstance—such as the opportunity to drive an automobile efficiently anywhere we may have occasion to go—puts within our grasp the chance to be cool and collected, hence to avoid worry, why not carry the process farther and insist that in life at large each of us shall be a master of the existing situation? The more complex life becomes, the greater the reason for maintaining as a habit of life that simplicity of life which is "a state of mind." The more we add to the number of mechanical contrivances which, like the automobile, require the efficiency which calls for alert self-control, the more reasons we have for refusing to be owned by our contrivances. A man is free from his machine, as from his property and from his environment, when he is free from the anxieties, worries, and fears commonly associated with the particular thing or instrument. The man who said of his country residence, when it was at last completed and furnished, "If I thought it owned me, I would touch a match

to it," was expressing this quest for freedom from attachment to mere things. The Orientals philosophically express the same idea in terms of their doctrine of nonattachment. It is plainly not a question of freedom from bondage to property merely. One should be free from events, processes, changes, ready to adapt oneself to the unexpected. If, for example, one decides to travel abroad, one may as well decide to meet with composure and with spiritual benefit everything that may arise—ordinarily called "good, bad, and indifferent"—in the course of the journey. If a thing is worth venturing upon at all, it is worth doing without worry. If one wishes to make a venture with worry itself, one need not travel beyond the four walls of one's room. Worry grows by what it feeds upon. Really to be nonattached is to be free from all negative thoughts, feelings, and attitudes pertaining to the venture in question.

People who are anxious or troubled usually give too much attention to details, that is, petty details, minor matters. Fussiness is one of the signs of worry. To cultivate large-mindedness is a way to avoid worry. Large matters grow out of small, and in all instances of skill, fine art, scholarship, or thoroughness, attention to details is essential. But these are the details which refine, purify, beautify, and strengthen. They are details with meaning, for a purpose. But worry and anxiety thrive on details without value. That is why, for one reason, the things that we trouble about do not arrive. What arrives is what we need or may profit by as part of the wisdom of experience. So when we have once learned the great lesson that what comes to us is what bears relation to our inner need or state of development, we become concerned with the great issues of life, with values, worths, and ideals. Accordingly the mind is lifted above mere details, above all that is petty and inconsequential.

One then may work indirectly to undermine worries, anxieties, and fears, by cultivating those mental states which increase large-mindedness. It is large-minded, for example, to be hopeful, optimistic, charitable, thoughtful for others, kind. Outgoing mental states take us into a larger mental world, but self-centering thoughts put us into a small world. To say this is to admit that worry allies itself with selfishness. It does not follow that all anxiety is selfish, for it may spring up in connection with real consideration for others. But most of our worries, in the last analysis, pertain either to our own limited welfare or to what we anxiously think we ought to be doing for the sake of others in order to spare ourselves future trouble. Thus a person on whom others are dependent for support will worry over money matters, that is, trouble over his part in providing money, as if that part were independent of any source of spiritual supply. To lift to the spiritual level one's opportunity of providing for others is to enter the larger world of trust, of dependence on divine resources. There is every reason, then, for avoiding those narrowing mental states which so readily give rise to worry.

Finally, worry and anxiety are sometimes due to fatigue, and that in turn is due to sameness of thought, to a too constant dwelling on the same things without sufficient recreation or rest. Whenever fatigue settles down on us in this way, it is important that we spring up and do something for somebody, take a day off, change our thoughts. Fatigue puts us in a state where little things loom large. Fatigue distorts, as fear distorts. What we need is a distant view. We need to drop all care, for the time being. To care overmuch is to be worried. Whenever we begin to worry, we need another point of view. The positive element behind our care or solicitude may be better stated in other terms. One may keep the welfare of others in

view without permitting their woes, burdens, and tribulations to weigh down one's own spirit. The real source of power is not one's own mere thought, so easily tending to become anxious thought; it is in the divine Presence. One needs to rest from care, as care is ordinarily understood, by realizing that the Presence is the real efficiency. "Cast thy burden upon Jehovah." Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*, because he trusteth in thee." To trust in this way is not only to be lifted above fatigue but, with the change of consciousness which this realization brings, to find oneself once more in the larger world of thought. We may then generalize and say that all worry thoughts tend to pull one down into a small mental world, and the more anxious and troubled we become the more we take ourselves out of the large and generous current of things which is carrying out the purposes of Spirit. To accept the spiritual current is to realize that whatever it brings is for one's good, hence that there is literally nothing to worry about, no real ground for anxiety, fear, doubt, despair, or misery of any sort. No one can serve two masters, so when we really trust we do not worry, and the greater the trust the more it settles the whole question of worry with its attendant anxieties. The mind that is stayed on God cannot at the same time be given over to worry; if really free from worry, one's mind will be free from fear. Or, putting the whole matter in terms of another familiar Scriptural quotation: "Perfect love casteth out fear." With fear go the anxieties, petty worries, frettings, and fumings which foster it.

There is no coming nearer of God to man, except the showing to man how near he is to man already. And there is no coming near of man to God except in the man's coming to know how near he always has been to the Heavenly Father.—*Phillips Brooks.*

THE WILL AND THE UNDERSTANDING

JESSIE CAMERON BROWN

PEOPLE often speak of the difference between the personal will and the universal will; however, there is only one will. The apparently varying aspects of will result from variations in its use. The will in itself is neither good nor bad, but the way in which it is used determines its degree of helpfulness. As an example of two ways in which the will may be used, let us consider the extreme cases of Adam and Jesus Christ. Adam, knowing what the divine will was, deliberately acted in opposition to it and asserted his right to free will. He made his choice: He thwarted the will of God in order that he might gratify his own wishes. Jesus Christ, our great example, lived in complete accordance with the divine will; even in the Garden of Gethsemane, when he saw that his personal plans were not for the highest, he uttered the supreme prayer: "Not my will, but thine, be done."

The will of God is always for the best. We know that God is good and God is all; therefore God's plan for the universe must be that which is good. When we pray, "Not my will, but thine, be done," we are praying that the good may be brought into manifestation. Some people, when they pray, make their petitions for the things that they desire, and then add in a resigned tone: "Nevertheless, not my will, but thine, be done;" if they had any conception of what God's will for man is, they would speak joyously, not resignedly. God's will for man is something more lovely than the mind of man can at present imagine. God's plan for man is ultimate perfection, and as we adjust our minds to the mind of God we shall find ourselves taking the steps leading to perfection.

For many centuries it has been taught that God

sends sickness and other inharmonious conditions; but as man increases in understanding he knows that such is not the case. Many persons, however, cling to the old ways of thinking, and hug to their souls the thought that God inflicts punishment. In times past it was almost universally thought that people had to suffer the damage done by lightning, for they said that lightning was "an act of God;" but after Benjamin Franklin made his experiments with electricity people found that they could protect their property by using lightning rods. However, many conservatively-minded persons would not use lightning rods because they thought that to do so would be to act in contravention of the laws of God. People of similar ways of thinking today are refusing spiritual healing, because they, in their ignorance, think that it is God's will that they should be ill. Nevertheless, they inconsistently seek healing in drugs and in other treatment at sanitariums. During the Middle Ages many Christians, who thought that they were acting for the best, persecuted and tortured those of other religious beliefs.

When we consider what mistakes can be made through misunderstanding and ignorance, then we realize how important it is that we have understanding and wisdom. Solomon's advice is:

Wisdom *is* the principal thing; *therefore* get wisdom;
Yea, with all thy getting get understanding.
Exalt her, and she will promote thee;
She will bring thee to honor, when thou dost embrace her.
She will give to thy head a chaplet of grace;
A crown of beauty will she deliver to thee.

Understanding is the first step in creation, or in any movement. In the Genesis account of creation we read that the first idea in mind was that of understanding or light: "God said, Let there be light."

Man has free will, so it is very necessary that he have divine understanding before he makes his choice;

otherwise he may make the wrong choice, as Adam did, and suffer the consequences, as Adam did.

When we pray we should pray in divine understanding. The promise is: "Ask, and ye shall receive." If we ask unwisely and receive in accordance with our asking, we may be sorry that we did not add to the petition: "Nevertheless, not my will, but thine, be done."

To do the will of God we must have divine understanding as to what is the will of God. The indwelling Christ Spirit will guide us; also we may gain great help from studying the life and the sayings of Jesus Christ. Jesus Christ is our great example, the Way-shower.

In Bible symbology the will and the understanding are represented by Ephraim and Manasseh, sons of Joseph. Their portions in the Promised Land were given to them in common. In the New Testament, Matthew represents the will, and Thomas, the understanding.

Jesus Christ showed us the way to live, and he told us how to become one with the Father, or Spirit. The Spirit, which Jesus referred to as "the Father," we know as the Christ mind. Through the Christ mind we make conscious union with God. As we make union with God we contact all the faculties in Divine Mind. This contact gives us a great sense of power. We should never say, "I don't know," because the inner, spiritual man does know and we can know consciously by making such affirmations as: *The Christ mind within me knows.* Children who are backward in school should be instructed along these lines.

In the training of children, not only does their understanding need awakening, but their wills need training. We should never think of breaking a child's will. The will should be strengthened; this is best done by developing the understanding along with the will. For instance, obedience is a necessary factor in the education

of any child; but better than the obedience which is the result of fear of punishment is the obedience which is based on understanding. The way to develop a child's will is to give him the opportunity to make his choice. The parent or the teacher should see that the child has a true understanding of the situation that is presented, and then leave him to choose. If the parent or teacher has done his work well (in divine understanding), then the two sides of the situation will be perfectly clear to the child. He will see that by his choice he may select for himself the path which is most pleasant for the moment, but which in the end will bring him unhappiness; or he may select the path which is happiness all the way.

One should never try to coerce another, whether the other be child or adult. If we look to the life of Jesus Christ for our example we shall see that we should never try to force another to yield his will to ours. Jesus gave his message and let his listeners exercise their free will as to whether they should follow him or not. Hypnotism and mediumship should not be encouraged, as they have a deleterious effect upon the will. The will, like all our God-given faculties, should be kept in its highest state of efficiency.

If we are going to accomplish anything we must first get a good understanding as to what to do, and then by the exercise of the will carry out what we know to be the highest. Persistence is necessary in any demonstration, and the will makes persistence possible. Daydreaming and longing and desire are all very well as preliminary steps, but we must exercise the will in the name of Jesus Christ if we would accomplish.

There is a perennial nobleness and even sacredness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—*Carlyle.*

The Home

Christ is the head of this house.

THE TRUE CHARACTER OF GOD

VERNA E. HORTON

Part I

HELLO, there, Doris Lossin. My, you make a pretty picture, with the flowers all around you. May I come in?"

"Of course you may, Beth. How are you?" Doris replied, and the two girls embraced.

"When did you get home?" Doris inquired.

"Yesterday morning, and already I am bored stiff. You see, leaving all the girls and college and everything—" she swept her hands out in an expressive gesture. "O Doris, I am homesick for them." Her eyes filled with tears and she strove to steady her voice.

"It must be a great change, but you are blooming and very beautiful."

Beth blushed with pleasure. "Come," she said, "tell me what you have been doing these four years that I have been away. Have you been in this blessed garden ever since? It seems to me I always find you here."

Doris laughed. "I am here a large part of the time. I love it. Come and look at my roses."

Beth followed her friend languidly. How could Doris content herself here in this poky old village, with its queer, satisfied people, taking care of a peevish old mother and a nephew who would go off some day and not even say thank you?

"They are beautiful, Doris, and you just belong with them. How do you manage to keep so young and fresh? I feel as old as the hills and not half so fresh."

"Is that a polite question, or do you really wish to know?"

Idle curiosity had prompted the question, but if there were a real reason for Doris' youthful appearance and her contentment, Beth was eager to hear about it.

"Can you tell *me* how to do it?" Beth asked. "Will it take long? Are you very busy this morning? I want the whole story, for I must get an interest soon or I'll run off. I cannot stand it here, and I will not." Her eyes flashed.

"Your mother has been very anxious to have you home and your father told me last week how much they needed your sunny smile and your happy song. They are remembering what you were four years ago." Doris drew off her garden gloves as she spoke. "Come with me and I'll tell you my secret."

Beth followed slowly. She sensed that she was a great disappointment to her parents, but how could she help having changed? They had sent her away to college—for what? So that on her return she would be able to sit and smile inanely at the few callers or to play and sing the latest songs to the neighbors who came in to sit uneasily on the edge of their chairs, or to help her father with his reports, and to wash dishes.

"Doris, I can't stand this life! You are better off than I. You stayed where you belonged and you are contented, knowing no better. Ah, forgive me. I know you are far better than I."

She turned toward Doris as the two seated themselves in the cool, shaded porch. "Where is God," she asked with intensity, "that he allows us to stumble along and land nowhere? What is God?"

"Listen, Beth, I will answer your question. God is love and light and intelligence and wisdom and beauty. He is here and everywhere. He is our strength and our health and our happiness, yes, and our success."

"Of course, but that gets me nowhere; I have always known that. One of the first things that I learned in Sunday school was: 'God is love.' "

"You learned it with your mind; did you learn it with your heart? Do you really know it? You asked, 'Where is God?' God is within you. Your body is his temple. 'In him we live, and move, and have our being.' "

"This is getting interesting. Where did you learn all this? Is this knowledge responsible for your keeping young and beautiful?"

"One question at a time," laughed Doris. "Now that you have asked, you are in for it. This is my favorite topic.

"When you went to college, I wanted to go. I spent many wakeful nights in resentment and in sullen anger."

"Why, Doris, I thought you did not want to go."

"That was my defense. I was too proud to let you know. I was half jealous of you and peevish because Mother needed me—and there was Guy to consider. All that fall I brooded over what I called my wrongs; then I began to ask God why I was abused. One day in church I found a little paper in a Bible that some one had forgotten. God led me to it. In that paper I found the beginning of the answer to my question. A glimmer of light shone through and I followed the light. Some time after that I heard a lecture on the same topic that had been taken up by the little paper. I began to study in earnest and my life was made over. For four years I have been working out my life problem and I thank

God that I can go through eternity still working it out and learning all along the way, for there is no end to growth of the soul."

"Oh, teach me," begged Beth, "if it will make my life bearable. What comes first?"

"First, try to realize that God is right here, closer than breathing, inside your very life. Realize that he is your life and is not some big man away off in the sky, not one with whom you must plead for what you want."

"I have known that he was not a man, ever since I was in the primary grade, but I did not know what or where he was. Of late I have felt like defying him. I could not understand him; of course, no one can."

"Yes, you can, Beth. Get him into your life. Just let him rule. See that little song sparrow pouring out his heart in melody. He does not hinder God from manifesting in his tiny body, so his song is perfect. No one taught him to sing. God is singing in him. See my beautiful roses. I give them care and attention but God makes them bloom. Did you see the sun rise this morning?"

"No, I did not get up till I was compelled to; the days seem interminable, with no interest in them."

"When you realize what I am trying to tell you, they will not be half long enough. The sunrise this morning was lovely. The sky was opalescent first, then a breeze sprang up and swayed the trees and the plants, and a twitter began in the branches. Then the east was all lighted up and the sun shot up from nowhere. God speaks to me through his universe and he will speak to you. Everything works out for good."

"How about accidents on the railroad and with autos, and things like that? Are they good?"

(To be continued)

INTEREST THE CHILDREN IN PICTURE COLORING

EDWARD F. CHRISTMAN

THE PICTURES for coloring in Wee Wisdom and in Unity Sunday School Leaflet are planned with a view to interesting the children. The drawings are in outline, with the minimum amount of shading and with sufficient accent to awaken interest in the little ones.

After the children have finished coloring their pictures, ask them to bring their work to you so that you may see how closely they have followed directions. Give them a word of encouragement and a suggestion or two. You will be surprised to see how eager they are to color the picture in the next Wee Wisdom or in next week's Sunday School Leaflet. They will enjoy their work more from week to week.

By cutting out the pictures and pasting them in a small blank notebook or memorandum book, they may make a "Little Artists' " portfolio to show with pride to their little friends. This may stimulate them to form a painting class in the neighborhood to meet on rainy afternoons, with mother as art teacher.

In using paints and crayons, children can get not only fun and hours of play but mental stimulation and development. There is hardly a child, between the ages of three and ten, who does not enjoy coloring pictures.

By drawing with pencil or crayon or by sketching objects from nature, children develop their powers of observation, their powers of imagination; they learn the names of colors and associate each color with its name. They learn how the secondary colors are produced: red mixed with blue makes purple; red mixed with yellow makes orange; blue mixed with yellow makes

green; equal parts of red, yellow, and blue mixed together produce a mouse gray.

They learn order, neatness, and tidiness in their work; they learn to keep their brushes and colors clean, to keep them out of their mouths. Here can be presented to them the thought of clean lives. By keeping our hearts, minds, and thoughts clean we are able to have clean bodies. Like our pictures, we look prettier, brighter, when we are clean; we are more pleasing to our classmates, gain more friends, and enjoy God's great gifts the more. Children create when they make and color pictures, and by creating something they develop their own originality and individuality.

A PRAYER FOR LITTLE FOLKS

I know that everything that's good,
Dear God, has come from you,
That nothing evil ever was,
Or could be, real and true.

I know that I'm your little boy,
That you have given to me
A body that is sound and strong,
And a mind of purity.

So now I ask you, let me know
It's not hard to be good,
And let me feel your mind in mine,
Just as I know I should.

And now I'm going to my bed
To sleep till morning bright;
I know no harm can come to me,
So now, dear God, good night.

—*Hiram Moe Greene.*

Heaven is at the feet of mothers.—*Roebuck.*

PREPARATION FOR THE MESSIAH

There is a tradition which asserts that from the time that Isaiah made his remarkable prophecy, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel," that the house of David set aside its selected virgins with the hope that the promised Messiah would come according to this prophecy. These virgins, tradition tells us, were carefully guarded under the most spiritual tutelage of women consecrated to the service of the Most High. . . .

That which began as a single idea in the mind of one whose prevision enabled him to see that the God who created man in the first place without man's assistance, could again create man without man's assistance—if by so doing a larger consciousness of the abiding Presence could be brought to those who, like Simeon of old, were waiting to see the advent of the promised Messiah—became accepted as the years went by and the nucleus formed in the mind of Isaiah attracted to itself other believers in this divine possibility until what at first had been an individual's hope became a nation's expectation. The power of mind gradually superseded the resistance of matter and the opposite of materiality was that the day came when one of these virgins, more spiritually-minded than the others, rose superior to her natural human resistance to the operation of the divine law.—*W. John Murray; The Gleaner.*

RESULTS

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of influence and blessedness.—*James Allen.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER: PEACE

MARY PARRISH

THERE is one thought that will rob the birth chamber of its traditional terror and fear—the thought of peace. The prospective mother should, at this time, take her Bible and look up quotations upon peace and fearlessness and let her mind be filled with thoughts of peace and joy.

During all of these months of preparation the mother has been wiping away every belief in the traditional curse placed upon Eve—that woman shall bring forth in pain and suffering. Now, with the birth chamber experience at hand, she knows that one is her deliverer, even God. He has given his angels charge over the mother soul, and she may rest in peace in the Everlasting Arms.

Perfect relaxation is necessary to painless delivery; the mother may best acquire it by holding the thought: *Peace, be still and know that I am God.* This relaxes the tense nerves and taut muscles, and gives Spirit an opportunity to do its perfect work unhindered. There is no hard experience for the mother who can so relax.

As an aid to such relaxation she should hold the following thought:

The Spirit of God is now here, overcoming all thought of pain and suffering. I trust myself and my child to the loving care of the Father-Mother God and I rest in peace. The joy of the Lord is my strength and his Spirit is my deliverance. In the name of Jesus Christ, it is finished.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

LIFE MORE THAN FOOD

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?—*Matthew's Narrative.*

We thank thee for this food, Father, as another expression of the manifold good things which thou hast in store for thy children.—*C. P. S.*

Out of thy overflowing love thou hast provided for us abundantly, and from grateful hearts we acknowledge thy omnipresent love and wisdom guiding, guarding, and supplying us in every need of life.—*M. P.*

Our Father, we acknowledge Thee in all our ways, as is the command—in the thoughts that we think, in the words that we speak, in the food that we eat, and in the liquids that we drink.—*L. B. C.*

Infinite blessings are not withheld
Till finite mind understands them;
Instead, divinely directed,
They fall upon us as the
Dew drops on the daisy,
And we are refreshed—
Yet knowing only
That they come from God.

SUNDAY LESSONS

LESSON 1, JANUARY 3, 1926.

Unity Subject—THE WORD MADE FLESH.

International Subject—THE SON OF GOD BECOMES MAN.—John 1:1-5, 10-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made through him; and without him was not anything made that hath been made.

4. In him was life; and the life was the light of men.

5. And the light shineth in the darkness; and the darkness apprehended it not.

10. He was in the world, and the world was made through him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fullness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

GOLDEN TEXT—*And the Word became flesh, and dwelt among us (and we behold his glory, glory as*

of the only begotten from the Father), full of grace and truth.—John 1:14.

SILENT PRAYER—*The Word is made flesh in me by my steadfastly beholding the Christ as my perfection in spirit, soul, and body.*

In the sixth lesson in "Christian Healing" this explanation is given: "In pure metaphysics there is but one word, the word of God. This is the original creative Word, or thought of Being. It is the 'God said' of Genesis. It is referred to in the 1st chapter of John [in the original Greek] as the Logos. It cannot be clearly translated into English. In the original it includes wisdom, judgment, power, and, in fact, all the inherent potentialities of Being. This Logos was and always is in God; in fact, it is God acting as creative Power. Divine Mind creates under law, that is, mental law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act shall be, then the act itself. In Divine Mind the idea is referred to as the Word." Thus the Word and the divine process of creating are explained.

Apart from Mind nothing can be made. Even man, in his forming and bringing anything into manifestation uses the same creative process that God used; to the degree that the qualities of the one Mind enter into man's thought in his bringing forth, his works will be enduring.

The divine idea—the Christ, or Word of God—is always everywhere present. Man, however, in his darkened, ignorant, mortal state, dwells in material thought, and perceives nothing higher until he arrives at the place in his unfoldment where he is ready to receive understanding of the Christ truth. Then he enters into the John the Baptist, or intellectual, perception of Truth,

as is taught in verses 6 to 10 (which are really a part of our lesson, though omitted from the text given). The intellectual perception of Truth by the natural man (John the Baptist) is not the true Light (the Christ) but bears witness to the Light and prepares the way for its dawning in consciousness.

The true Light (the Christ, or the Word), which lights every man coming into the world, is and ever has been in man. Even the outer man was formed and came into existence through it. Up to a certain stage in his unfolding, man does not recognize this truth; now, however, this mystery, which is "Christ in you, the hope of glory," is being revealed to the race with more and more clarity and with greatly increased power.

Jesus recognized the truth that the Christ, the divine-man idea, or Word of God, was his true self and that he was, consequently, the Son of God. Because Jesus held to this perfect image of divine man, the Christ or Word entered consciously into every atom of his being, even to the very cells of his outer organism, and transformed all his body into pure, immortal, spiritual substance and life. Thus "the Word became flesh." Resurrecting his whole being, including his body, Jesus entered alive and entire into the spiritual realm.

According to verses 12 and 13, the same truth that held good in Jesus will hold good in as many as receive him (the Christ) and believe in his resurrecting power as Jesus believed in it. "For of his fullness we all received, and grace for grace."

"The law was given through Moses." Moses represents a phase of the evolutionary process in man; "the law," the outer commandments, cannot redeem. "Grace and truth came through Jesus Christ," that is, the real saving, redeeming, transforming power came to man through the work that Jesus Christ did in establishing

for the race a new and higher consciousness in the earth. We can enter into that consciousness by faith in him and by means of the inner spirit of the law which he taught and practiced.

Verse 18 teaches that through the Christ in us we come into understanding of the Father, since the Son (the Word) ever exists in God, and Father and Son are one and are omnipresent in man and in the universe. Spiritual truth is discerned through Spirit only; not in outer, mortal ways do we come to know God.

QUESTIONS

1. Explain what is meant in metaphysics by "the Word."
2. Is it possible to make anything, apart from Mind? Explain the creative process.
3. How did the Word become flesh in Jesus Christ?
4. Will the same truth that held good in Jesus hold good in others?
5. What is meant by this statement: "Grace and truth came through Jesus Christ"?
6. How do we come into an understanding of God? In other words, how is spiritual truth discerned?

Lesson 2, January 10, 1926.

Unity Subject—FIRST RECOGNITION OF SUBCONSCIOUS FACULTIES.

International Subject—FIVE MEN BELIEVE ON JESUS.—John 1:35-49.

35. Again on the morrow John was standing, and two of his disciples;
36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!
37. And the two disciples heard him speak, and they followed Jesus.
38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto

him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael said unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

GOLDEN TEXT—*Behold, the Lamb of God, that taketh away the sin of the world!*—John 1:29.

SILENT PRAYER—*I command the powers of the inner man to come forth.*

By cultivation the spiritual mind becomes an active factor in the consciousness. It has to be desired and sought before it becomes a part of one's conscious life. John the Baptist (the natural conscious mind) is expecting, looking for, and earnestly desiring a greater realization. He knows that he is not fulfilling the

Christ ideal of manhood; hence his prophecy of one who is to come, whose shoe latchet he is not worthy to loose.

This willingness to give up the natural man to the Divine is a most propitious sign in one who is in the regenerative process. Many persons are ambitious to put on Christ but are not willing to give up the present man in order to do so. John the Baptist had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged Him as the "Lamb of God." This was his acknowledgment of the innocence, purity, and utter unselfishness of the Christ mind. That mind has no personal ambition; it is innocent, loving, and obedient to the call of God.

When the conscious mind recognizes the Christ mind, the various faculties gradually awaken and attach themselves to it. Andrew is the first disciple mentioned, and with him was one whose name is not given here, but who is supposed to have been John (love). Love is modest and retiring, "seeketh not its own." Andrew represents the strength of the mind, which, greatly rejoiced when it finds the inexhaustible source of all strength, exclaims: "We have found the Messiah."

Strength is clearly related to substance (Simon), which in spirit we call faith. "Faith is the substance of things hoped for" (A. V.). What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substantial.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality, and energy of the mind. Philip, Andrew, and Peter are of the same "city," Bethsaida. Bethsaida means "house of fishing," and signifies a group of thoughts in consciousness that have as a central idea a belief in increase of ideas and their expression and manifestation.

Nathanael is the imaging power of the mind. Elsewhere Nathanael is called Bartholomew. In the realm

of the real (Israel) the imaging power of the mind is guileless, innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist and the great poet. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about Spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic; the clairvoyant may be deceived to any extent by its conjuring power. In itself it is not error, but it may, like all the other faculties, be used in erroneous ways. When the mind of the spirit uses it, as in the case of Jesus' discerning Nathanael when he was under the fig tree, it is without guile; and in God's communication with man this faculty plays an important part.

QUESTIONS

1. How does the spiritual mind become an active factor in the consciousness.

2. Explain the willingness of John the Baptist to acknowledge Jesus and to let his disciples go to Jesus.

3. What occurs when the conscious mind recognizes the Christ mind?

4. Name the five disciples of Jesus that are mentioned in this lesson, and tell what faculty of mind each represents.

5. When is the imaging faculty guileless? Explain this faculty more fully.

Lesson 3, January 17, 1926.

Unity Subject—THE NEW BIRTH.

International Subject—JESUS AND NICODEMUS.—John 3:5-17.

5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born anew.

8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

11. Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

12. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?

13. And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth may in him have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent not the Son into the world to judge the world; but that the world should be saved through him.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I believe in my innate divinity as the son of God, and my consciousness is lifted up through Jesus Christ.*

Nicodemus represents the popular idea of religion; hence the esoteric meaning of his name, "Victorious with the people." He is pictured as a prominent Pharisee, one who believed in the strict letter of the

Scriptures, yet was open to conviction if a higher truth could be entertained safely.

This conservative religious thought preserves the church as an institution and restrains the individual from becoming religiously erratic. It is a desirable quality of mind when rightly placed. Nicodemus was a good friend to Jesus. He defended him before the Pharisees (John 7:50), and assisted at his tomb (John 19:39).

But Nicodemus was not acquainted with the power of Spirit and really had no understanding of regeneration, although he was a "teacher of Israel," which means thoughts pertaining to the religious department of the mind.

The new birth is an uncertainty to the intellectual Christian, hence there has gradually evolved a popular belief that after death the souls of those who have accepted the church creed and have been counted Christians will undergo a change. But in his instructions to Nicodemus Jesus makes no mention of a resurrection after death as having any part in the new birth. He cites the ever present though unseen wind as an illustration of those who are born of Spirit. The new birth is a change that comes here and now. It has to do with the present man, that he may be conscious of the "Son of man," who is the real I AM in each individual. "And no one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This man in each of us is divine now, but his manifestation is still in a seemingly limited, corruptible, and mortal state. He must be lifted out of this condition into a spiritual one—he must be "born anew."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him [his own divine self] should not perish, but have eternal life." Not only are we to believe in our own divinity,

but we are to accept the example of that divinity expressed by God through Jesus Christ.

To believe in Jesus is to believe that in the regenerate state we are to be like him, "joint-heirs with Christ." Then this belief must lead us to a desire and an effort to attain our inheritance, because then we know that there is no other thing in the universe worth striving for. Every person, in his real, true self, desires to be just as great and just as good as it is possible for him to be. The open door to this attainment is to believe in one's own divinity and then to raise oneself to its level by following the example of Jesus Christ.

QUESTIONS

1. What does Nicodemus represent?
2. Is a conservative religious thought ever a desirable quality? Explain.
3. What is the new birth?
4. What does verse 16 of our lesson mean?
5. What is it to believe in Jesus?
6. What is the open door to the attainment of perfection?

Lesson 4, January 24, 1926.

Unity Subject—THE WELL OF LIVING WATER WITHIN MAN.

International Subject—JESUS AND THE SAMARITAN WOMAN.—John 4:13-26.

13. Jesus answered and said unto her, Every one that drinketh of this water shall thirst again:
14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.
15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:

18. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.

22. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

24. God is a Spirit: and they that worship him must worship in spirit and truth.

25. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.

26. Jesus saith unto her, I that speak unto thee am *he*.

GOLDEN TEXT—*With joy shall ye draw water out of the wells of salvation.*—Isa. 12:3.

SILENT PRAYER—*Through Christ, the living waters of Truth now spring up into my consciousness, and I am vitalized and renewed in mind and in body.*

The "well of water springing up unto eternal life" is the fount of Christ inspiration within man's consciousness. When the seal of material thought is broken this inner spiritual life flows forth peacefully, majestically, vitalizing and renewing mind and body. In the clear light of Truth we are conscious of life as unchanging, eternal.

The Samaritan woman represents a phase of the soul nature in man, Psyche, the soul. The psychic

plane is not the true source of wisdom, although many searchers for Truth fail to distinguish between its revelations and those of Spirit.

The Samaritans claimed to be the descendants of Jacob, and they used portions of the Hebrew Scriptures, but in the eyes of the Israelites the Samaritans were pretenders, not true followers of Jehovah. Thus spiritually enlightened people see in psychic phenomena and the revelations of that phase of occultism, an imitation of the truth without the true understanding of its relation to Spirit.

But the soul must have the truth, and Christ recognizes the soul as worthy; hence this wonderful lesson of John 4:10-26, given to one auditor. The soul in its natural state draws its life from the earthly side of existence (Jacob's well), but is destined to draw from a higher fount, omnipotent life. Jesus asked the woman for a drink—indicating the universality of the spiritual life, in the Samaritan woman as well as in Jesus.

The "gift of God" to man is eternal life. The soul informed of this truth asks the Father for the manifestation of that life, and there gushes forth a never failing stream. But where sense consciousness is dominant the soul is slow to see the realities of ideas, thoughts, and words; the sight is fixed on material ways and means: "Thou hast nothing to draw with, . . . whence then hast thou that living water?" This is a fair setting forth of the status of the questioning ones of this day who ask the explanation of spiritual things on a material basis.

The husband of the woman represents the intellectual side of the soul with its sense perceptions. She had been the wife of five husbands; that is, her soul had been attached to the five senses. At the time when she spoke to Jesus she was attached to another (occult perception of Truth), who was not her true husband. The soul is easily led away from Truth, and

often becomes attached to the phenomenal phases of the mysterious, under the delusion that it is good and is in line with the true doctrine.

The Christ is a discerner of thoughts, and reads the history of the soul like an open book. When Jesus displayed this ability to the woman, she at once had faith in him and accepted him as a prophet, not because she understood his doctrine, but because he had told her of her past: "Come, see a man which told me all things that *ever* I did."

In its natural state the soul is attached to localities, forms, and conditions in the world. It believes in the importance of places of worship and in the observance of outward forms. The mind of Spirit puts all such formalities aside and proclaims the universality of spiritual forces: "God is Spirit" (verse 24, margin). "Neither in this mountain, nor in Jerusalem, shall ye worship the Father." The soul, by falling into *forms* of worship, fails to get the true understanding, but the Christ-minded *know* Spirit; they enter into the consciousness of the formless life and substance and they are satisfied.

The Jews represent spiritual understanding, inspiration; the Gentiles represent material understanding. Salvation comes only through spiritual inspiration. This is the inner interpretation of Jesus' words, "Salvation is from the Jews."

QUESTIONS

1. What is the "well of water" mentioned in this lesson?
2. Is that which the Samaritan woman represents the true source of wisdom? Explain.
3. What is the "gift of God"?
4. Are outer forms and places of worship necessary?
5. What is the true way to worship God?
6. Interpret the text, "Salvation is from the Jews."

Lesson 5, January 31, 1926.

Unity Subject—INCREASING SUBSTANCE.

International Subject—JESUS FEEDS FIVE THOUSAND MEN.—John 6:1-14.

1. After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.
2. And a great multitude followed him, because they beheld the signs which he did on them that were sick.
3. And Jesus went up into the mountain, and there he sat with his disciples.
4. Now the passover, the feast of the Jews, was at hand.
5. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat?
6. And this he said to prove him: for he himself knew what he would do.
7. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little.
8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,
9. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?
10. Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
11. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
12. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
13. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
14. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger,*

and he that believeth on me shall never thirst.—John 6:35.

SILENT PRAYER—*I am the substance of things hoped for.*

This lesson teaches us how to increase our vitality by blessing and giving thanks in spirit. To bring about that increase efficiently, we must understand the anatomy of the soul and the mind centers in the body.

It has been found by experience that one increases his blessings by being thankful for what he has. Gratitude, even on the mental plane, is a great magnet, and when gratitude is expressed from the spiritual standpoint it is powerfully augmented. The custom of saying grace at the table has its origin in man's attempt to use this power of increase.

A woman who had been left with a large family and no visible means of support related in an experience meeting how wonderfully this law had worked in providing food for her children. In her extremity she had asked the advice of one who understood the law, and she was told to thank God silently for abundant supply upon her table, regardless of appearances. She and her children began doing this, and in a short time the increase of food was so great at times that it astonished them. Her grocery bill was met promptly, and in most marvelous ways the family was supplied with food. Never, after that time, did they lack.

So it is found that we can increase our vitality by declaring, in general terms, unity with the one Energy; but there is a more definite and specific mode, which is symbolically set forth in this lesson.

Man has a dual nervous system. The nerves are the wires that conduct the messages of the mind to every part of the organism. The voluntary nervous system has its centers in the brain and in the spinal cord. The involuntary or sympathetic nervous system is com-

posed of series of ganglia at different points in the body, having their center at the solar plexus. A flow of nervous energy is continually making the circuit of the nerves, carrying all kinds of messages from the mind. This sea of vitality is designated in the history of Jesus as the Sea of Galilee (Galilee means a circuit). Verse 1 of our lesson means that I AM passed over the voluntary nervous energy to the involuntary, "to the other side," and concentrated at the solar plexus. The "great multitude" that followed represent the legions of thoughts that swarm in the mind, seeking harmony. The "mountain" into which Jesus went signifies the high spiritual consciousness.

The "passover, the feast of the Jews," symbolizes the spiritualizing process that goes on at regular intervals in the subjective consciousness. When in right relation with Divine Mind, the whole universe, man included, is constantly refining itself. The food that we eat goes through a refining or splitting up process, in digestion, and is transformed into blood. The blood nourishes the nerves, glands, and muscles, and furnishes nervous energy; it passes over from the sense consciousness to the spiritual—from Egypt to the Promised Land —the passover. Such a process is a "feast of the Jews;" the higher faculties are fed by this refined substance of the organism.

In all its work the I AM (Jesus Christ) uses the faculties of the mind. I AM is Spirit and it cannot move directly upon substance or formed states of consciousness. It uses the spiritual faculties as its agents. Philip means "power," and Jesus appealed to him to know how these hungry thoughts, or people, were to be fed. Jesus did this to "prove him." This means that power is still under the sense limitation. It looks upon the visible supply and judges its capacity from that viewpoint. Andrew (strength), brother of Peter (faith), has a slight perception of supply in the seven-sense

plane of consciousness (represented as the lad with five loaves and two fishes). This is a good beginning for I AM. If you have a consciousness of the capacity that is the natural man's sevenfold nature, you have a good foundation upon which to build the twelvefold or spiritual man.

Having quickened your idea of power and strength in universal spirit, you "sit down," or center your forces within, and begin to bless and give thanks. In divine order you make connection with the universal mother, or vital energy of Being, and fill your whole consciousness with vitality. The surplus energy settles back into the various centers as reserve force (the twelve baskets which remained over).

QUESTIONS

1. What is the result of one's being thankful for one's blessings?
2. Describe the two nervous systems.
3. What is the Scriptural name for the life flow in the body?
4. What is the "passover"?
5. Give the meaning of the names of the disciples mentioned in this lesson.

THE WORD QUICKENS FAITH

The word quickens faith. There are so many powerful healing statements in the religious literature of today, and in the Bible, that health seekers need never be without an inspiring suggestion. One should use the statement which at the time seems most potent. The choice depends on one's particular need, his attitude of mind, and the inspiration of his indwelling Spirit of truth.

Two Biblical statements that are simple in language, yet mighty in power, are: *I am Jehovah that healeth thee;* and these words, spoken by Jesus: *I will; be thou made clean.—Selected.*

HOW THE PRINCIPLE THAT WE TEACH WORKS FOR UNITY HEADQUARTERS

Extracts from a talk given at the Third Annual Unity Conference, by

LOWELL FILLMORE

SOME persons may wonder whether we at Unity headquarters live according to our teaching; whether we read our own literature; whether we ask the prayers of our healing department; whether we eat the food that we advocate. I believe that those who become associated with the Unity work and understand it intimately will say that in the main we follow our own rules. We have abundant evidence here that we prosper because we apply the principles that we teach. There is a saying that the shoemaker's children go barefoot and the carpenter's roof leaks and the restaurant man goes out for lunch, but I think that we quite consistently use the principles that we teach.

Those who are connected with our work are not coerced into accepting our teaching. We simply say to them: "Here is a law that is making a success of this work and it would be a good law for you to use." As the people who are connected with the work understand that law and use it, they find that it prospers them.

The Unity work was founded on Christian principles, about forty years ago, by Charles and Myrtle Fillmore. They put everything that they had into the work, and trusted in God. They did not say: "If we go into this work, how are we to be supported?" They said: "If these principles are true, God will take care of us while we do his work. If they are not true, we do not want to work with them." And the law did work out in healing and in many other ways for them and for their neighbors. The teaching has

spread until it now reaches to the uttermost parts of the earth.

The healing work has been done on the freewill offering plan because it was realized that a price cannot be put on spiritual service. God does the healing. A price that would cover the cost of the overhead expense was put upon the literature.

The principles of Unity are simply the old principles of Christianity, rediscovered and applied. In a nutshell, the teaching of Unity is that God is all and God is good; that the perfect man was made in the image and likeness of God; that the perfect man is the Christ and the Christ is the reality of each of us. Through the power of our minds we lay hold of the reality of things. When we make spiritual affirmations we are simply trying to realize the real and see that in place of what appears to be. If we seem to be less than perfect, we try to realize that man was created in the image and likeness of God and that in our Christ selves we are perfect. As we come to understand the law, we become more nearly like the perfect beings that we are in truth.

We have at Unity a number of workers who came here primarily for positions. We believe that the majority of these persons have become interested, and many of them have become vitally interested in the teaching. That seems proof that we are actually dealing with workable principles.

A man came here when we were putting up one of the buildings. He worked on the building in the capacity of a common laborer, but he was always on the job. When the building was completed we asked him whether he would like to come and work with us. He took a rather lowly position with us, but he was faithful in that and as he worked with us he saw that we were working according to a principle. He became interested; he now holds a position of responsibility here

and is also one of the board of directors of Unity Society.

Another man came a number of years ago and took a position in our printing department. He knew nothing about Unity, but as he set up copy on the linotype machine, he began to understand our teaching and to apply it. Later he became one of the members of our editorial staff. Today he is a fine editor and has a keen appreciation of what phases of Truth will be most helpful to our readers.

A number of years ago a young man came here, a young man who was not manifesting good health. He was hardly able to walk and the doctors had given him up. A lady had interested him in Unity. He seemed earnest, so we encouraged him and gave him some little thing to do. That young man is now as nearly a perfect specimen of young manhood as you can find. He has charge of one of our departments.

Another young man came here several years ago. He had a bright mind, but he was unable to walk. He had had infantile paralysis, and when he came he had to be carried in. He was given a position in the files. His father brought him in each morning, and he sat in a chair that he could wheel back and forth in front of the files. Soon he began walking. He does not work at Unity now, but I understand that he has a business of his own. The last time that I saw him, he was walking.

This summer one of our workers was stung by some kind of insect. She was not in the Unity faith and she was taken to a hospital for treatment. Her face swelled until she was hardly recognizable, and her physician finally said that there was nothing more that he could do for her. She sent this word to Unity: "I believe that God can help me, and I want Silent Unity's prayers." She is perfectly well today.

These things show you that our people here at

Unity take the teaching seriously. They realize that a great work is being done and that we are applying principles; they are willing, even though they all do not understand the teaching to the fullest extent, to push the cause along.

The first Unity building was begun when we were down on McGee street, that is, it was begun in Spirit. The idea was conceived that we should have a building, and the members of the board of directors got together. They decided that we should have a building fund to start with, and one cent was contributed. That was done as a joke, but those who understood the law took the matter seriously and they said: "This is the beginning of the building fund and we will bless it." They blessed it and it grew. One day the building committee came out and looked for a lot in the neighborhood of Tenth and Tracy. The lady who lived at 913 Tracy said: "Why don't you buy my property?" They said: "We didn't know that it was for sale." She said: "It is, and I will sell it on terms that you can take." They bought the property, and that was the beginning of the work at this location. That one penny represented the seed idea. It isn't a matter of how much money you have, but the consciousness you have about that money, that brings success.

After we had erected this building we paid off the obligation through freewill offerings. We have never assessed any one to help carry on the work, but we have appealed to the Spirit of truth, the Spirit of giving and receiving, and our needs have always been met. People give gladly when they are receiving blessings.

There was a debt of $6,000 on the building, and we decided to go scientifically about the demonstration of that supply. We appointed a number of people from the congregation to meet with us on Monday nights. Among them were representatives from the Sunday school, the different societies here, and from the local

board. We held a prosperity meeting every Monday night. We did not say, "You must pay this much or that much," or "How are we going to get people to pay this?" We held these meetings for several months. It had been decided that on a certain Sunday we were to take the offerings to apply on the debt. We said: "This Sunday we are going to pass the baskets and receive this $6,000." We did pass the baskets and we received the needed amount of money that day. That was a new way of raising a building fund. It was a great joy and encouragement to let the law take care of the situation.

At one time we demonstrated prosperity through giving out what we called prosperity dollars. It was rather an interesting experiment. We got about a thousand new one dollar bills and blessed them. Then we put each bill into an envelope and gave it out to a person in the audience who wanted to take a "prosperity dollar." No record of the dollars was kept. We simply said: "Take this dollar with you and bless it and use it in your business. We know that you will be prospered. We know that when you bring back that dollar or its equivalent, you will bring the increase." The increase came, and I want to say that almost all those dollars were returned to us multiplied. They brought a big increase and gave an impetus to the work. One person cannot lead a society and do all the demonstrating of prosperity for that society. That is a problem that belongs to all the members, and as the members get together and are unified in the prosperity thought they will prosper the work.

The administration building was begun in a different way. An architect, who was a member of our society, drew the plans, and we went about considering the building as if we were going to have it. We had no money in sight, but we had learned that when we wanted a thing we should bless it. We had purchased

the lot on which the administration building now stands. The owner of the lot had come to us and said: "I am going away and you need this lot; take it." So we had bought it. After the plans for the building had been drawn, I looked out one morning and saw a man digging a hole on the lot. I inquired as to what he was doing, and the architect told me that the new building was being started. He thought that was according to the law, that the Lord wanted us to have the new building. The building was erected. It was paid for as we went along, and it has been added to, section by section, until it is as it stands now.

The farm came something in the same way. We thought that there should be a Unity farm, a place where Unity people could go for recreation. A friend said: "What kind of farm do you want?" We told him, and he picked out a piece of land for us. He took us out to see it. It looked as if it belonged to us, so we took it, and it has been growing ever since. We are beginning now to see what the farm really means to us. We begin to see that there will be a Unity city out there. Probably the whole publishing plant will be there. An intensive training school will be held there each summer, something like a chautauqua. Perhaps we shall have a big hotel and a restaurant and places of recreation. It will be a joy to spend a vacation there. The present development at the farm is a small beginning, but we are working toward the ideal, and I am sure that our work is under divine guidance.

I think that we have not always fully understood the purpose in the steps of our development work. This is evidenced by the following incident:

After we got the farm we began to consider our fuel problem, and we cut down all the dead trees on the place. The men on the farm spent most of the winter cutting wood. That was not wholly satisfactory. After a while a man came along and said: "I think

HEALTH

The mind that was in Christ Jesus is in me and I am restored to peace, happiness, and health.

Paul was inspired when he said: "Have this mind in you, which was also in Christ Jesus." In no way except by inspiration could Paul have gained the understanding that the mind that inspired Jesus would inspire any one who gave it opportunity.

All down the ages certain men and women have been inspired by a mind higher than the intellect. They have not always understood the source of their inspiration, but the effect upon their lives has been so pronounced that their words have been treasured by spiritually minded people. Job said:

"But there is a spirit in man,
And the breath of the Almighty giveth them understanding."

HEALING THOUGHT

January 20 to February 20

The mind that was in Christ Jesus is in me, and I am restored to peace, happiness, and health.

PROSPERITY THOUGHT

January 20 to February 20

I praise and give thanks through Christ for the expression of prosperity in my mind and the manifestation of prosperity in my affairs.

PROSPERITY

I praise and give thanks through Christ for the expression of prosperity in my mind and the manifestation of prosperity in my affairs.

Thoughts are things. Your thought handles invisible substance with much more ease than you handle visible substance. The mind has power to increase or to diminish thought substance. When, with concentrated effort, you put your whole mind into action, you greatly increase its capacity; you lay hold of the unseen thought-stuff and pile it up in your mental world. When you know this you should make it your business to pile up thoughts of prosperity, because these thoughts will speedily manifest in your affairs.

Then praise prosperity and give thanks for abundance. By so doing you will make your thoughts work directly for your success.

I smell oil on this place." He brought his rig over and began to drill and now we have plenty of oil and gas to heat the farm; also our buildings here at headquarters are heated by oil brought in from the farm. You see, there were some good things stored on the farm that we didn't know about, and no doubt there are many more that we shall find.

During the war the price of paper and printing materials more than doubled. The question was: Shall we raise the price of the magazines? They were barely paying for themselves then. We said: "No, we shall depend on the infinite Source of supply to take care of this thing." We did not raise the price of any of our periodicals, but we discovered new ways and new machinery that reduced the cost, so the matter was taken care of.

Another thing that has been given us is the radio. We realized that many people did not take the publications and had never heard our teaching, so we decided that it would be a good idea to reach them by radio. We put in the radio station and people said that it did not broadcast far enough; that we should have a more powerful station, so we could be heard from coast to coast. We wanted a more powerful station, but it seemed impossible that we could buy it at the price quoted, $20,000. We said: "We know that if a more powerful radio would be of real service to the people, it will be paid for. We did not consider the price, but we put in the order for the $20,000 radio outfit. The new outfit has been installed, and since we announced it we have received offerings of $8,000. We know that the balance, $12,000, will come in.

In closing I want to call your attention to the spirit that our workers are showing in this Conference. They are enjoying it and they are blessing you and they are getting real inspiration out of it.

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

ARE OUR BODIES IMMORTAL

We all know that the body has within it daily, hourly, momently, the power to renew its cells, its organs; and many have wondered why such renewal does not go on indefinitely. In spite of the race thought that the span of life is threescore years and ten, instinctively we feel that our bodies should not perish.

A distinguished biologist of the Pasteur Institute in France has carried on experiments for thirteen years, and his findings lead him to the conclusion that, under proper conditions, any cell will live indefinitely and will reproduce itself indefinitely. And what is man but an aggregation of cells? This scientist's work is reviewed in Le Journal (Paris, France). The following is a translation of the article:

Under the title, "Immortality and Rejuvenation in Modern Biology," M. Metalnikov, of the Pasteur Institute, has just published a volume, dedicated to Dr. Roux (which attests its highly scientific character), that should be read by those who have deliberately decided to grow old and die. . . .

Here is the first sentence of the concluding chapter of the book: "What we have just written forces us to maintain our conviction that immortality is the fundamental property of living organisms."

And further on:

"Old age and death are not a stage of earthly existence. . . . "

And that, I repeat, is set forth under the ægis of a scientific establishment that has no equal in the world and of a scholar universally respected.

What is there to say?

Most religions and philosophic systems assert the immortality of the soul. But the positive sciences have shown themselves more skeptical on this point. This idea seems to them quite contradictory to all that we know, or think we know, of animal life. Animal life originates as a tiny germ, which becomes an embryo, developing into an adult organism, which grows old and finally dies. This means the disappearance of all the faculties of life that so clearly distinguish it from an inanimate object. There is no scientific evidence to show that at this moment the "soul" does not disappear with the body, and that it continues its existence separately. Biologists cannot even conceive the possibility of separation of soul and body, so strong and indissoluble are the bonds that unite all our psychic manifestations with our bodily life. For them an immortal soul only can exist in an immortal body. What if it were so? What if our organism is really indestructible? It is this that M. Metalnikov attempts scientifically to prove.

Death is a permanent and tangible phenomenon only in the case of man and the higher animals. It is not so for plants and for the simpler forms of animal life, the protozoans. These last, composed often of a single cell, just observable under the microscope, are however without the chief faculties that characterize the higher animals. They move about by means of vibratory hairlike processes, sustain themselves, seek their food, hunt animals still smaller than themselves, react to irritations of different kinds, and multiply. But this multiplication is not effected by means of special organs, as among the higher animals, but by the division of the whole organism into two equal parts. The common infusoria which abound in fresh water thus divide once or twice every twenty-four hours. Each daughter cell continues to live like the mother cell, of which it is the issue; it feeds, grows, and divides in its turn. And never, in this constantly renewed cycle in their lives, do we find the phenomenon of natural death, so characteristic and so universal in the higher animals. The infusorium is subject only to accidental death, such as we can cause by the addition of some poisonous element to the water in which it lives, or by heat.

Experiments along this line were made long ago. The first were by de Saussure, in 1679. Having put an

infusorium in a drop of water, he saw it divide under his eyes. Four days later it was impossible to count the number of creatures. However, some authors thought that this reproductive facility was not unlimited. Maupas himself, who made a minute study of it forty years ago and succeeded in observing 700 successive generations of a single species, thought that it was finally subject to old age and to death.

But the more recent works of Joukovsky at Heidelberg, of Koulaghine at Petrograd, of Calkins in England, of Weissmann, and still others, leads to an opposite opinion. The degeneration observed by these workers was due to autointoxication, caused by not renewing the culture-medium.

Decisive experiments were made in Russia, dating from 1907, by Woodruff and by M. Metalnikov himself. Begun at Tsarskoe Selo, they continued until the tragic hours of the 1917 revolution, and were renewed at the university of Crimea. These investigators took an infusorium found in an aquarium, the Paramœcium caudatum, whose characteristics are well determined, and in thirteen years, in 1920, they had obtained 5,000 successive generations. . . .

Thus we are bound to say that a unicellular body possesses within itself the power of immortality.

And we ourselves are made up only by the juxtaposition of simple cells.

THINK SAFETY

"Thoughts are things," states the metaphysician. Solomon said of man: "As he thinketh within himself, so is he." Day by day and in every way, the power of thought is becoming more generally recognized. An example of this recognition of the power of thought is seen in one of the safety mottoes used by the Kansas City Safety Council: "The streets are safe if you think safety!" This is such good advice that The Kansas City Railways Company have had it printed on their street car transfers.

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT

917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

HOW TO OVERCOME DEPRESSION

A feeling of deep depression has been growing on me the last few months, and I have a conviction of impending disaster. I deny it, and I use The Prayer of Faith, but have not achieved the desired results. Business difficulties with relatives caused me to give way to great anger and bitter thoughts recently. I find the affliction of a member of my household very trying. Can these things be the cause of my condition?

It is quite possible that the hurt and the anger that you recently experienced have produced the present condition of inharmony that you mention. "Whatsoever a man soweth, that shall he also reap." As you have been seeking spiritual development, you are likely to be more quickly influenced by your thoughts, feelings, and words, than formerly. Results come about more swiftly after the awakening of the spiritual consciousness in one. This is good in that the law works as swiftly in the positive as in the negative. When you feel as deeply about a thing on the positive, constructive side, as you sometimes do on the opposite side, you will realize your power.

When any inharmony is manifesting in you or in your affairs, never hold that the cause is without and is therefore something beyond your control. Within you is the power which, rightly directed, is the remedy for all difficulties that concern you. One's attitude toward things decrees how those things will affect one. Knowing this gives one courage to work for mastery and to disregard any seemingly adverse circumstances which may exist without.

Believe in your indwelling Christ. The Christ is the higher self in you, the self that has power to overcome all negative conditions.

"Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*." Take time to pray and to meditate daily. Declare that the Christ mind in you dissolves and dissipates every adverse thought and condition. Believe in the supremacy of the Christ mind and know that your words are denying away your mortal nature. Though the feeling of depression seeks to hold you, know that the Christ mind has the mastery; know that the depression is steadily decreasing and dissolving, and that the Christ in you triumphs.

RIGHT THINKING

Please give your interpretation of Matthew 24:27, 28; of Matthew 7:6.

In Matthew 24:27, 28 a comparison is made between two planes of thought: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together." In a marginal note, "vultures" is given in place of "eagles," and in the Emphatic Diaglott, "dead" is inserted before "carcase."

The idea set forth in this text is that like attracts like. The light of the Christ presence is recognized by the thoughts in us that are receptive to Spirit. These thoughts are watching for Truth; they accept it and are lifted up into more and more of its fullness. These thoughts draw to us health, peace, and good.

Under the same law, dead thoughts attract dead conditions. This is true in individuals and in the outer world. Ideas that are destructive, of a disintegrating character, such as belief in death, sorrow, sin, and evil, draw similar thoughts and conditions. People of like characters and beliefs are also attracted to each other.

Matthew 24:27, 28 is synonymous in meaning with Jesus' words in Luke 9:60: "Leave the dead to bury their own dead; but go thou and publish abroad the

kingdom of God." In other words, watch for and promulgate live thoughts.

The same truth is taught in the parable of the sheep and the goats. We come often into days of judgment, days when the sheep (true spiritual thoughts in us) are placed on the right hand of the Lord, the righteous judge. The right hand symbolizes power and dominion, so the true thoughts are given their rightful place of mastery and they reap peace and joy and good. The goats (error, adverse thoughts, beliefs, and tendencies) are also gathered together to go through a purifying process, that the dross in them may be consumed.

Matthew 7:6, "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you," is a lesson in using wisdom in passing on the truth to others. Some of the inspirations and spiritual experiences of the Christian, that are so beautiful, precious, and holy to him, should not be mentioned to others. Wisdom is needed that we may know when to speak and when not to speak the Christ message to those about us. Some persons are so materially minded that they cannot as yet comprehend the things of Spirit, but would use our words of Truth in a false way to their own hurt, and to tear our faith to pieces if they could. They would fail to understand us, even as the Jews twisted Jesus' words and used them to put him in a false position before the government and the people. It is better not to give pearls of Truth to persons who are not receptive to the things of Spirit.

PEACE WITHIN YOU

Peace and self-control come from within and are not affected by conditions without, so it is not necessary for you to change outer conditions in order to have your desire. Your work is not to win against some one else, but to bring love into expression within your own mind.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALTH

Quincy, Ill.—My son is entirely healed of lung trouble. Please discontinue prayers.—*Mrs. M. W.*

Clevedon, Somerset, England—I wrote asking prayers for the healing of an abscess in my ear, which had troubled me for more than twenty years. The ear is now healed, and I am also completely cured of asthma, which I had had since childhood. I thank God and Unity.—*R. J. R.*

Joplin, Mo.—I have been healed of hernia, which I had had for more than forty years. I thank God and Unity.—*E. W. B.*

Syracuse, N. Y.—I wrote you asking prayers for the healing of heart disease. I thank you, for I am healed. The healing has been accomplished by faith and prayer.—*A. V. G.*

St. Louis, Mo.—Through your prayers I have been healed of rupture and of other ailments for which the doctor had said he must use a knife. I thank you.—*Mrs. J. M.*

Los Angeles, Calif.—I am healed of severe headaches, to which I had been subject for thirty-five years. I wish you could only know how I thank God and you for this relief.—*A. S.*

Cincinnati, Ohio—My hair is growing wonderfully. Last winter one could see my scalp; now new hair is growing all over my head. I am very thankful for your prayers.—*I. B.*

Seattle, Wash.—I wrote you asking prayers for my son, for healing of bronchial pneumonia. He was instantly healed. I thank God and Unity for his recovery.—*Mrs. F. A. C.*

Junction City, Kans.—I wrote you asking prayers for the healing of my sister, who had had the dropsy

for more than two years. She is now entirely healed, although the doctors had given her up. You may discontinue prayers for her.—*Mrs. P. S.*

Vancouver, B. C., Canada—I asked your prayers for the healing of swollen feet and ankles. I thank God and Silent Unity that I am entirely healed. I can take long walks without any discomfort.—*Mrs. M. L.*

Cumberland, Md.—We are grateful to God and to Unity for the healing of a friend who for some time had been an inmate of an insane asylum.—*Mrs. G. C. B.*

Haskell, Okla.—I was in the last stages of consumption when I wrote to Unity asking for prayers. I got up the next week, and I am completely healed today.—*C. G.*

Milford, Conn.—Since I wrote you asking for prayers, I have been healed of rheumatism and neuritis. I always have had faith in God and in my Savior, but until I read Weekly Unity I did not think of taking Christ as a Savior from sickness.—*Mrs. L. A. G.*

Fullerton, Calif.—A few weeks ago I asked you for prayers that I might be healed of boils. I am thankful to report that I am entirely healed.—*C. E. W.*

Chicago, Ill.—I asked for your help for healing of heart trouble. For eight years I had had organic heart trouble and leakage of the heart and I had been sent to the hospital twice. My doctor said that he could not do any more to help me, and I was brought home. A friend asked me to take up the study of Unity. I did so, and I prayed to God for healing. I am now doing my own work, taking care of a six room house, and I feel that I have been born again.—*E. R. E.*

Indianapolis, Ind.—I have been healed of constipation. I am very grateful to you for your help.—*G. H.*

Fair Oaks, Calif.—I wrote asking prayers for my son, who for several winters had been troubled with swollen tonsils—a condition which caused absence from school, as well as much discomfort. In one month he was healed. He has missed no school during the last year, and has had only one slight recurrence of the trouble. He did not tell me about it for a day or two and when he mentioned it he said that he had been using Unity treatment himself. He is strong and well.—*Mrs. R. W. S.*

Bushey Heath Herts, England—I asked your prayers for my brother, who had been told that he would not walk again. My brother can now walk and has gained

five pounds in weight. How can I express my thanks for this goodness!—*Mrs. C. D.*

New Augustine, Fla.—When I wrote you asking for prayers I was entirely deaf. I can now hear as well as ever. I thank God and Unity.—*Mrs. D. S. G.*

Courtland, Calif.—The nervous trouble and the trouble in my hip have left me. They left suddenly, even before I knew that my sister had asked your help. I thank you and the omnipresent Good for my healing.—*C. D.*

Seattle, Wash.—I was healed almost instantaneously two or three days after I wrote you, and the lump in my side gradually disappeared. I give thanks to God and to you for your faithful prayers.—*Mrs. D. A. B.*

Tampa, Fla.—My brother was suffering from a cancer, and the doctor said that he could not live more than three weeks. I knew that there was nothing impossible with God, so I wrote to you and I prayed for my brother. In about two months he was up, and the doctor said that the cancer was dead.—*Mrs. S. E. W.*

Toronto, Ontario, Canada—My hand was caught in the wringer of an electric washer. When I got it out the pain seemed unbearable. I asked my little boy and my little girl to help me hold the thought that God was love and that my hand could not be hurt. They said: "Please, God, make Mother's hand better." I then finished the washing. There is no mark on my hand and it does not give me pain. I thank God and Unity for the help that I received.—*Mrs. S. S.*

Toledo, Ohio—I asked your help for my granddaughter, who had been bitten in the face by a dog. The wounds have healed perfectly.—*Mrs. D. W. K.*

Springfield, Mass.—I asked your special prayers for healing of a severe breaking out on my body and my face. Three days after I had sent you the letter I began to see improvement, and now I am healed. I am thankful to God and to you.—*L. M.*

San Diego, Calif.—I asked your prayers for healing of rheumatism. I was almost instantly healed. I thank God and Unity.—*Mrs. M. F. W.*

Philadelphia, Pa.—I wrote you asking prayers for my husband. He is now healed of cancer. I thank God and Unity for this wonderful blessing.—*Mrs. H. B.*

San Mateo, Calif.—I thank you for the wonderful help that you gave me. I wrote stating that medicine

had failed to help me and it seemed that only an operation would make my internal organs function properly. But I held fast to my faith in Unity and a day or two before your letter reached me I was perfectly healed.—*G. Y.*

Atlanta, Ga.—I have been wonderfully blessed, as I am able to walk about, after being paralyzed for several months. I thank you most earnestly for your prayers in my behalf.—*R. W.*

Indianapolis, Ind.—When I first wrote you asking for help, it was with great difficulty that I held a pen. You set in motion a mighty power that has worked through me in a most wonderful healing. For almost seven years I had been in the deepest, darkest pit of mental and physical torture. I am healed through finding the Christ in me.—*Mrs. I. M. H.*

PROSPERITY

Santa Ana, Calif.—Since I have had Unity literature in my home, and since Silent Unity has been praying for me, my business has increased so that I have been promoted to a field managership.—*Mrs. H. S.*

Portland, Oregon—I wrote you asking help for my husband. He has been working every day since then, and he has an offer of a better position. I thank God and Unity.—*Mrs. C. H. P.*

Long Beach, Calif.—I wanted a gas range and a new rug for my room. I sat alone one evening and asked God to give me a stove and a rug. God knew that I needed them, and I did not bother any more about the matter, but I thanked him for them. A week later my husband, who handles all the family money and who never thinks of buying anything unless it is really needed, came home and said: "Come and see whether you like this rug I bought you. I bought you a gas range, too."—*Mrs. C. M.*

Everett, Wash.—My husband obtained a position about a week after I wrote you. Please accept my heartfelt thanks.—*Mrs. M. C. F.*

Jet, Okla.—My husband has had plenty of work ever since I asked you for prayers. I am thankful to God and to Unity.—*Mrs. J. F. T.*

Chicago, Ill.—I asked your help, as I was out of a

job and in debt. I have been working ever since I wrote you, and I am almost out of debt.—*A. C.*

Evansville, Ind.—I cannot express my thanks to you and to the Lord for the blessing that I have received. When I last wrote to you I was walking the streets looking for work; now I have a nice little business. I feel that my good fortune came through Silent Unity's praying for me. —*L. W.*

Oklahoma City, Okla.—I wrote you asking prayers that my husband might be changed to another position. Since then he has obtained work that is easier and pays more. We thank God and Unity for this wonderful blessing. —*Mrs. E. K.*

Watts, Calif.—I asked for your prayers for prosperity and for help in finding a home. We found a lovely place, and in an unusual way. I was looking for a place to rent, because at that time we had almost no money with which to buy. The real estate agent insisted on our looking at a place that was listed for sale. When we saw the place and talked with the owner, it was so arranged that we were able to sign a contract that we could handle.—*Mrs. H. B. W.*

Nashville, Tenn.—I want to tell you how well I feel. I am very happy. Your prosperity treatments have helped us very much.—*M. B. S.*

PROSPERITY BANK

Madison, Wis.—We suddenly learned that in three months we should have to pay $1,000 on the principal and $315 interest on our home; otherwise, we were told, we should lose it. The house was rented, but about that time the renter informed us that he would be unable to pay the $800 rent which was due. I wrote you asking for a prosperity bank and for special prayers. Today we have more than enough to meet our obligations. The house is rented to reliable people, my wages have been increased, and my husband has a satisfactory position. I realize that the transformation was brought about through consciousness of the power of the Lord Jesus Christ.—*G. F.*

Princeton, Minn.—I never knew what success meant, until I used your prosperity bank plan. Now I have paid all my debts and I am making a comfortable living. I am very grateful to God and to you for the blessings

that I am receiving each day. Kindly send me another bank. —*Mrs. C. S. S.*

Alliance, Ohio—I received the bank and I know that God has blessed us since we received it. My husband wanted an automobile. Three days before I received the bank he priced automobiles and they were all more than he was able to pay without going in debt. A few days after I received the bank the way was opened for him to get the car that he wanted, and to pay cash for it. —*Mrs. C. N.*

Asheville, N. C.—I am most grateful for the prosperity that has come to me through my use of the prosperity bank plan. Some weeks ago it seemed to mortal consciousness almost impossible that I could pay my debts, yet they are being paid as they come due. There is a song of thanksgiving in my heart.—*E. N.*

Cleveland, Ohio—I cannot tell you how much good my use of the prosperity bank plan has brought me. Not only has my husband's business become more prosperous, but several activities in which I am interested have prospered greatly. Best of all is my daily increasing realization of spiritual blessing and prosperity. I thank you for your prayers.—*Mrs. J. C. G.*

Los Angeles, Calif.—We have used three prosperity banks, and we have been helped. The use of the last bank brought me a position that I have wanted for years, and my husband's business has increased. We are grateful for the help and the understanding that we have received.—*Mrs. D. M. K.*

CORRESPONDENCE SCHOOL

Jacksonville, Fla.—This lesson has meant much to me. The Lord's Prayer means more to me than it ever did before, and the preparation of the lesson has been a pleasure. —*B. R. D.*

Bayonne, N. J.—I know that study of this course is leading me "into all the truth." I am grateful for the spiritual food that you give so generously.—*L. H. G.*

Staten Island, N. Y.—The lessons have helped me to obtain a real understanding of the things that count. Through my daily meditation on the subjects that are so clearly explained in the correspondence course, the true spirit of things has become more real to me and I am

growing in the Christ consciousness. I thank you for this wonderful blessing.—*L. K.*

RADIO

Bucyrus, Kans.—We hear a number of stations but WOQ is our favorite. Your programs are entertaining, distinct, and helpful; we especially enjoy the singing of the McDowell sisters.—*C. E. Z.*

Tucumcari, N. Mex.—Recently, while in prayer, I asked that I might have a larger share in the Unity work, particularly in spreading the glad tidings to others. After praying I opened the Unity magazine and read the half page article about the plan to install a more powerful radio plant. I immediately recognized this as the opportunity that I wanted and as the direct answer to my prayer. I thank God for showing me the way. I inclose my check to be applied toward this fund.—*Mrs. R. D. G.*

Kansas City, Mo.—I wish to compliment you on the work that you are doing at Unity, and to show in a small way my appreciation of the message that I receive from Mr. Fillmore over the radio. I am sending a check for your radio fund.—*Dr. R. M. S.*

CONTROL OF ELEMENTS

Ponoka, Alberta, Canada—You may discontinue prayers for rain, for we have an abundance of rain now. —*Mrs. R. F. S.*

Gretna, Va.—We had a dry summer, and we feared that we should have no crops if it did not rain soon. Since I wrote to you asking your prayers, we have had frequent rains. Crops are looking fine.—*M. S.*

Havre, Mont.—I wrote you asking prayers for relief from drought, as it was very hot and dry here. Within twenty-four hours the temperature had dropped twenty degrees or more, and in less than a week we had a good rain. We have had three good rains since.—*J. L. C.*

Watertown, S. D.—Your prayers for rain have been answered. It rained the day after you received my letter, and we had a big rain last night. I thank God and Unity for the rich blessing.—*Mrs. C.*

Hydro, Okla.—I praise God for the three and one half inches of rain that has fallen here during the past four days. This is the biggest general rain that has fallen

in this section in fifteen months. I thank you for your prayers.—*H. S.*

GOOD WORDS CLUB

Winfield, Kans.—The Good Words Club pin is beautiful and it is a great help, as it serves to check me each time that I am tempted to use negative words.—*Mrs. C. L.*

Havana, Cuba—Since I became a member of the Good Words Club I have enjoyed speaking only true words, and I have been benefited in many ways. I can now appreciate the value of the spoken word.—*R. M.*

HELPED BY UNITY LITERATURE

Notts, England—We meet every week and read the Bible lessons and the stories from Wee Wisdom. All my children love Wee Wisdom and lend it to their friends after reading it.—*E. M. N.*

Washington, D. C.—I know that I never could keep house without Weekly Unity. I always read it with a red pencil in my hand and mark passages that strike me forcibly. I carry the paper in my handbag until the next number comes, and I call the attention of appreciative friends to the articles. The little paper grows better with every issue. A number of people come to me and say: "Have you this week's issue of Weekly Unity with you?" I keep it on my desk all day, and many stop long enough to read something. I have had more genuine comfort and understanding of spiritual and practical religion from Unity than from any other source.—*C. E. N.*

FREEDOM

Cleburne, Tex.—I thank God and Unity that my husband is cured of the drug habit. He has obtained a good position. Your prayers, with ours, have accomplished this good.—*Mrs. C. C. A.*

Boston, Ga.—I am thankful to the Lord that through the prayers of Silent Unity I am no longer a slave to snuff. Christ is in my heart, keeping me clean within.—*M. L. B.*

St. Petersburg, Fla.—I wrote you in regard to my husband's habit of drinking, and about his temper. I thank God that by your help he has stopped drinking and is now a most agreeable person.—*Mrs. A. B. W.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; Christian Business, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

Christian Business. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives Sunday program at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO OUR SUBSCRIBERS

Did you notice the color of the wrapper on this magazine? A pink wrapper indicates the expiration of your subscription. If your subscription expires this month, a subscription blank is inclosed for your convenience in renewing.

When giving a change of address, always be sure to give us your old address as well as your new one; also be sure to mention the name of each magazine to which you are a subscriber. In all your communications with us, always sign your name the same way.

THE BEAUX ARTS SERIES

A Concentrated Truth Library for the Beginner

If you are a beginner in the study of Truth and are in something of a quandary to know in just what direction to direct your study, you will find much of value in this series of the six booklets here named:

ALL SUFFICIENCY IN ALL THINGS

By H. EMILIE CADY

This title conveys a better idea of the contents than any elaboration possibly can give. The booklet is written in that simple manner which is Miss Cady's own. Price, $.25.

DIRECTIONS FOR BEGINNERS

By CHARLES FILLMORE

In this booklet, twelve pages of fundamental instruction are followed by a course of mind treatment for each day in the week. Daily affirmations and denials afford the Truth student a guide for his spiritual work.

FINDING THE CHRIST

By H. EMILIE CADY

How to find the indwelling Presence and how to place reliance upon it for all things is the lesson of this booklet. It is considered by many to be Miss Cady's greatest writing.

GOD'S HAND *and* LOOSE HIM AND LET HIM GO

By H. EMILIE CADY

The first of these valuable lessons teaches of the strength that man has through God; the second teaches the necessity for freeing others from personal bonds.

THE PRACTICE OF THE PRESENCE

By JENNIE H. CROFT

You can gain the greatest success and the greatest understanding by living as if there were only God and you. The attaining of this ideal is taught in this booklet.

TRUSTING AND RESTING

By H. EMILIE CADY

There is a perfect passivity which is not indolence, but is a living stillness born of trust. This booklet shows how to acquire this perfect passivity.

Full series of six booklets, $1.50; single copies, $.25.

PUBLISHERS' NOTES

The formal opening of the new 1,000-watt station for WOQ, Unity School's radio station, took place October 15. Charles Fillmore officiated at the dedication. The local representative of Western Electric Company, announcers from other local stations, the governor of the fifteenth district of Rotary International, and many well-known entertainers had part in the program. With this splendid new station in perfect working order, Unity School expects now to broadcast to all the world its message of health and wisdom.

The weekly schedule of programs broadcast by Unity School is as follows: The regular Sunday morning service at 11 a. m.; Sunday evening service at 7; devotional music at 8 p. m. on Tuesday; Thursday, Wee Wisdom story-telling program at 7 p. m.; Unity Inn Dietetic School at 7:15 p. m.; at 8 p. m., a musical program (once a month this program will be given by Kansas City Rotary Club); a musical program at 8 o'clock Saturday evening and a musical healing service at 10 p. m. The Dietetic School program is under the supervision of the Unity Inn chef, and includes the broadcasting of many excellent receipts for vegetarian cooking that you and your family will find very enjoyable.

One of the teachers at Unity headquarters says that it is the height of his ambition to give silences like E. V. Ingraham's. Truth students are probably more vague in their knowledge of the silence than in any other phase of Truth teachings. Definite instructions, with much of the inspiration and the wisdom that were gained by Mr. Ingraham's classes in the silence, are contained in his booklet, "The Silence." Paper, $.35; keratol, $2.

Think beyond the moment of the harm and the good that words may do. Is it not worth while so to guard your words that only good may come from them? The Good Words Reminder Box is proving a valuable help to many in the doing of that very thing. You may obtain complete information about the Reminder Box by writing the Good Words Club of Unity School.

Unity Tract Index is an index to the Unity tracts and their contents. It was composed in the first place to aid the Silent Unity workers in their ministry. Most of our tracts were printed primarily for the use of Silent Unity in instructing those who ask this Society for its help in overcoming ills and inharmonies of various kinds. We are sure, however, that with this book of study helps our tracts will prove of great value to teachers in the various Unity centers and to all of our earnest students everywhere.

Some of our readers do not understand just how to use this book, hence are not receiving full benefit from it. We are giving this example for their aid. Suppose that one wishes all the information obtainable on "Freedom." He should look up the word in the topical index on page 5. It refers to page 31 in the tract index. Under this word on page 31 are eleven references. For example, the first one reads thus: "Against theology that binds to its understanding....P. C., 8, 9." The meaning of "P. C., 8, 9" may be found in the index on pages 7 to 10. P. C. stands for the tract called "Practical Christianity." The first reference in regard to "Freedom" is found in our tract, "Practical Christianity," on pages 8 and 9. And so on through the other ten references for all the information about "Freedom" that may be found in Unity tracts.

This example will give you some idea of the completeness of the index and of the good that may be obtained through a wise use of it. Unity Tract Index, with a complete set of the Unity tracts, sells for $3.50.

In this day of so many "ologies" and "isms," it is sometimes difficult for us to know just how to determine the real and the true from the faulty theories that are springing up. Theodosia DeWitt Schobert has a very interesting article for February Unity, called "The Voice of a Stranger." If you are puzzled sometimes about just which line to follow in your studies, if you have doubts about a certain teacher or a certain theory, you will be interested in Mrs. Schobert's story of how she learned to distinguish between the voice of a stranger and the voice of a friend. February Unity will also contain another article in Charles Fillmore's series on "The Twelve Powers of Man," and a very splendid article by W. I. Hoschouer entitled "Is Nature Spiritual."

"How Jimmy Came Through" is the name of the new story, by Carrie Blaine Yeiser, which will begin its appearance in January Wee Wisdom. It will run in serial form for the next eleven months. The little folk, and the parents too, who learned to love Merriday Chase during their acquaintance with her last summer in the pages of Wee Wisdom, who went with her in her travels on "The Road to Happiness," are sure to enjoy this new story by the same author. There never was a storybook character more real and friendly than little red-headed Merriday, and now Jimmy promises to be just as friendly and to give just as much pleasure as did she. Introduce your little folk to Jimmy in the January issue of Wee Wisdom and don't forget that even you grown-ups may be amused and instructed by this little story that has been written for the kiddies. There is an especially fascinating little poem, with charming illustrations, in this same issue of Wee Wisdom; the name of it is, "What Fairies Do." It is written by Pauline Adams and is illustrated by Rick Fillmore.

A speaker on one of the Unity Conference programs said that any one who thought that in one reading he could get the full knowledge and help to be obtained from "Lessons in Truth" was much mistaken. She said that she had found that the best method for studying the book was to take a paragraph at a time; to give a whole day to it or even many days, to read it, to meditate upon it, to get the substance from that paragraph before going on to the next one. She said also that she had been in Truth for many years and that she was still finding new ideas, new inspiration, new depths from continued readings of "Lessons in Truth." "Lessons in Truth" is written by H. Emilie Cady. It is published in three editions, in order to place it in the "pocketbook reach" of all. These editions include a paper cover binding for $.75; a cloth edition for $1.50; and a limp keratol one for $3.

"Charles Fillmore's 'Christian Healing' is wonderful —so sincere, wise, thoughtful, intensive, all-inclusive, wide in range of ideas, wide in sympathy and love, encouraging, and helpful—just all that he hoped to make it." From the West Indies came this added evidence of the great good that Charles Fillmore's book, "Christian Healing," is doing for all who study it.

A friend, who is doing a great good to many by helping to spread the Christ message, writes that she usually gives Weekly Unity to friends who are not already deep in the study of Truth. She says: "I find that Weekly Unity is welcomed in all homes regardless of their religious views." The vegetarian page, which is a feature of Weekly Unity every alternate week, has an appeal for every one. It includes many appetizing receipts for vegetarian cooking, and frequent articles on balanced menus, the advantages of a vegetarian diet, and so forth. It is the department that first attracts many to this little paper. Once attracted, their interest is gradually enlarged to include the metaphysical teachings also. Many of you undoubtedly have friends to whom you can introduce the Unity teachings through this vegetarian page in Weekly Unity. In any case, it is an experiment worth your while.

CHRISTIAN BUSINESS

Business women who have been endeavoring to apply the Christ principles to their business and who have felt, because of its name, that the help in The Christian Business Man was denied them, will welcome this announcement from the publishers that, beginning with the January number, the magazine heretofore known as The Christian Business Man will be called Christian Business.

This change has been made in the hope that it will broaden the field of activity for this magazine and that business people everywhere, men and women, will understand that the magazine is for them and that its aim is to put all business on a Christ foundation.

FOR 1926

During the coming year, a portion of each month's issue of Christian Business will be devoted to the application of the Christ principles to some aspect of business, covering general topics such as "Selling," "Advertising," "Production," "Industrial Relations," "Collections," "Efficiency," "Employment," "Professions," "Farming," "Arts," and "The Executive." Other articles of general interest will appear in each number so that it may prove helpful to all business people, regardless of their particular calling.

The subscription price of Christian Business is $1 a year.

BOOKS OF POWER

By JAMES ALLEN

Millions of copies, in many editions, of these books have been sold in America, in England, and in other countries. Unity School is very glad to offer to its readers these books which so perfectly conform to the Unity standard.

ALL THESE THINGS ADDED

One reader says of it: "I have read all of Allen's books, with profound joy, but I regard 'All These Things Added' as his best message to a needy world." Price, blue cloth, $1.

BYWAYS OF BLESSEDNESS

Let James Allen lead you along the paths of sympathy, forgiveness, solitude; showing you the importance of right beginnings, of understanding the simple duties, and of concluding with the peak of happy endings. Price, $1.

THE LIFE TRIUMPHANT

The crowning book of the Allen series; contains the maturest thought of the author. Almost every sentence is an epigram of wisdom and power. Blue cloth, $1.25.

AS A MAN THINKETH

One of the most powerful books on self-building and thought mastery. Its object is to stimulate men and women to the discovery that they themselves are the makers of themselves. Embossed paper edition, $.15; red cloth, $.50.

MORNING AND EVENING THOUGHTS

Some of James Allen's choicest meditations, gathered from his writings. Selections, both prose and poetry, for each day of the month. Red or brown cloth, $.50.

OUT FROM THE HEART

A sequel to "As a Man Thinketh." The directions on the formation of habit are invaluable. Through the truths presented here thousands have received the inspiration of freedom. Gray paper, $.25; red or brown cloth, $.50.

THROUGH THE GATE OF GOOD

An illuminating commentary on the present day trend of thought. An interpretation of the mission and teaching of Jesus. Gray paper, $.25; red or brown cloth, $.50.

Subscribers living in any part of the British Empire should order these books direct from L. N. Fowler & Co., 7 Imperial arcade, London, E. C., 4, England.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY GOOD WORDS CLUB

The new year brings with it the idea of new resolutions, new ideals, new achievements. All true ideals may be brought to fulfillment through Truth. The Unity Good Words Club offers a most practical avenue for the manifestation of higher ideals, self-development, and spiritual growth. "I desire this year to be better for me than previous years have been, so I wish to join the Good Words Club; I want to make each day a new one," wrote M. W., who enrolled January 1, 1925. The forty-one thousand members are faithfully following the Good Words Club pledge and thereby enriching their lives and the lives of all whom they contact.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words Club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name .....

Address .....

City ..... State.....

This blank must be signed personally by the one joining.

Clip and return for enrollment

Membership in the Good Words Club is open to all who desire to aid in the uplift and betterment of mankind. Freewill offerings help to meet the Club expense, there being no Club dues.

The official emblem (pin or button), of gold, price $1.50; the motto pledge card, $.25; and the Good Words Reminder Box, sent free, are all helps to fulfillment of the pledge and are benefits to the member.

Please check the magazine to which you subscribe or have access: Unity (——), Weekly Unity (——), Wee Wisdom (——).

A HAPPY NEW YEAR TO YOU!

This year holds for you the greatest opportunity that you ever have had. It holds open to you a door. If you enter that door you may have new life, a life brimming with possibilities of which you never have dreamed, and the power to develop those possibilities; you may have within you the up-welling of springs of joy and gladness, and a happiness that imparts its spirit to your whole world of effort in the outer.

This door opens to you yourself and your God. The door is the DOOR OF GOD THOUGHT.

We teach you how to open it and to contact the inexhaustible resources of your being.

Will you step into the line—enroll as a student of Truth? Send your inquiry to the

CORRESPONDENCE SCHOOL DEPARTMENT

SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who wish to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonials:

Cincinnati, Ohio—Some time ago you sent me a package of pamphlets to give away. A year ago I gave some to a neighbor and she got her people interested in Unity teachings. God's goodness has brought her sister home from the insane asylum, where she had been for eight years. She is now at home doing her own work. Many others have been healed and prospered as a result of reading this literature.—*Mrs. E. S., S-70 No. CH-29.*

Napoli, Italy—Thank you very much for your beautiful letter. It has inspired me for service anew. I am uniting with you in realizing the words of Truth in your letter; this realization gives me greater courage in distributing the literature. I owe much to Unity, and I want to do something in return.—*Mrs. R. E., S-70 No. DW-31.*

WHERE UNITY PUBLICATIONS ARE SOLD

These columns contain the names of those who are handling a complete line of Unity publications. You are invited to call at any of these addresses to inspect and purchase Unity literature.

The listing of a center's name here does *not* mean necessarily that we indorse what is taught at the center. However we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, BIRMINGHAM—Mrs Moody Wray, 1109 12 Ct n
MOBILE—Unity Class, 256 N Conception
ARK, LITTLE ROCK—Unity Study Class, 805 Byrd
CALIF, ALAMEDA—Home of Truth, Grand and Alameda
ARCADIA—Unity Class, Oak Tree Cottage, E Huntington dr
ATASCADERO—Bonita Gift Shop
BERKELEY—Home of Truth, 2738 Regent; Northbrae Truth Cen, 2108 Shattuck, rm 121
CLOVERDALE—Truth Cen
EL CENTRO—Unity Reading Rm, First Natl Bank bldg
ESCONDIDO—Unity Study Club, Escondido hotel
FRESNO—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
HAYWARD—Unity Truth Cen, Oreana ave
HERMOSA BEACH—Meta Lib, 2621 Hermosa ave
HOLLYWOOD—Unity, 5444 Hollywood blvd; Unity Cen, 7543 Norton
LAMANDA PARK—Unity Truth Cen, 65 S Roosevelt
LONG BEACH—Unity Soc, 432 Locust; Mrs J A Wood, 1335 E 61st st
LOS ANGELES—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Betty Crittenden, 3658 Ruth Ellen; Bullock's; E Side Home of Truth, 1073 Calzona; Unity Soc, 233 S Bdwy, rm 432; Meta Lib, 216 Chamber of Commerce bldg, 12th and Hill
MODESTO—Unity Reading Rm, 1030 12th
OAKLAND—Fruitvale Truth Cen, 2021 24th ave; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th st; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo; Ralph D Fuecher, 43 Bacon bldg, 1709 Bdwy
OSDICK—Mrs D G Thomson
PASADENA—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo
RICHMOND—Beulah W Tiller, 146 2d
RIVERSIDE—School of Christianity, 1263 Main
SACRAMENTO—Unity Study Class, 1217 O
SAN BERNARDINO—Unity Truth Cen, Woman's Clubhouse
SAN DIEGO—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th
SAN FRANCISCO—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Poppy Unity Cen, 2329 Fillmore; The Emporium
SAN JOSE—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
SANTA BARBARA—Truth Cen, 17 E Carrillo, rm 39
SANTA CRUZ—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
SANTA MONICA—Unity Truth Cen, 528 Arizona
SEBASTOPOL—Unity Truth Cen, Palmknolla, Petaluma
STOCKTON—George B Purinton, 45 W Park
VAN NUYS—Unity Cen, R 1, box 270
COLO, COLORADO SPRINGS—Unity Cen, 109½ N Tejon, rm 10; Home of Truth, 317 N Tejon
DENVER—Unity Cen, 1432 Downing
FT COLLINS—Gertrude H Tracy, 900 Elizabeth
PUEBLO—Unity Truth Cen, 124 W 13th
DEL, WILMINGTON—Earl W Howe, 507 W 9th
D C, TAKOMA PARK—Caroline Clark, 36 Carroll
WASHINGTON—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, JACKSONVILLE—Unity Cen, Seneca hotel, Ocean and Duvall
MIAMI—Pictorial Cen, 148 N E 1st ave
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 106 Curran
TAMPA—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
WAYCROSS—Truth Cen, 1211 Burnet
IDAHO, BOISE—Unity Cen, 112 S 10th

MONTPELIER—Verna I Shupe, box 531
ILL, CENTRALIA—Meta Lib, 200½ E Bdwy, rm 6, upstairs
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Mrs Wilmot, 1149 Union, W Pullman; Unity Cen, 3506 E State; Unity Soc, 3316 Indiana; Edith Reynolds, 6517 Woodlawn
CHICAGO HEIGHTS—Unity Home of Truth, 1136 Emerald
EVANSTON—Unity Study Class, 1516 Simpson
MOLINE—Truth Cen, 1620½ 3d
SPRINGFIELD—Lawrence Cen Constructive Thinking, 325 E Lawrence
WAUKEGAN—Mrs C W Lindberg, 408 South
IND, ANDERSON—Truth Cen, 421 W 11th; Marie Morris' Community Home, 1607 Madison
FORT WAYNE—Unity Study Club, 1210 S Calhoun
GARY—M M Harrison Elston, 2134 Bdwy
INDIANAPOLIS—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
MARION—Boston and Big Store
MUNCIE—Unity Class, 1215 S Jefferson
VINCENNES—C S Miller, 316 Main
WABASH—Alice M DePuy, 75 W Maple
IOWA, CEDAR RAPIDS—Unity Cen, 1011 2d e
DES MOINES—Truth Cen, 335 Frankel bldg; Mrs D A Gross, 713 School; Meta Cen, 10th and Walnut, 204 Plymouth bldg
OSKALOOSA—Kate Caldwell, 714 E High
SIOUX CITY—Unity Truth Cen, 409 Ross
KANS, KANSAS CITY—School of Christianity, 1936 N 6th
WICHITA—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, LOUISVILLE—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 321 S 2d
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Cen, 1004 3d; Unity Society, 236 Walnut
SHREVEPORT—Willa S Norwood, 1178 Louisiana
MAINE, SACO—World Helpers, Flagg Pond rd
MD, CUMBERLAND—Mrs Geo C Bischoff, 131 Cumberland
MASS, BOSTON—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston
LOWELL—Mrs Frank W Derby, The Pleasanton
N ADAMS—Unity Class, 606 Dowlin blk, Main st
SPRINGFIELD—Unity Cen, 21 Besse pl, rm 214
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
FLINT—Edna D Cross, 1543 Illinois
GRAND RAPIDS—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 211 W Dutton
LANSING—John Preston, 130 W Ionia
PORT HURON—Helen S Carpenter, 1134 Pine
SAGINAW—Grace M Sullivan, 131 S Franklin
TRAVERSE CITY—Hannah & Lay Merc Co
MINN, DULUTH—Unity Truth Cen, 501 13th e
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Second ave s, Aero Club bldg; Psychology Club, 2744 4th st
ST PAUL—Unity Truth Cen, 446A Wabasha; Meta Lib, 99 Garfield; Krenick Photo Studio, 770 Selby
MISS, GREENWOOD—R L Hataway, 807 S Main
MO, INDEPENDENCE—Unity Reading Rm, 310 N Liberty
JOPLIN—Mrs N R Traver, 225 N Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
LEES SUMMIT—Unity Farm Study Class
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, BUTTE—Keefe Bros, 25 Park; C Burgess
NEBR, LINCOLN—Unity Soc, 502 Fraternity bldg
OMAHA—Unity Class, 3314 Burt; Meta Lib, 202 Aquila ct, 1615 Howard
NEV, LAS VEGAS—B M Bower, box 981

YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 6
EAST ORANGE—Divine Science, 7 Triangle bldg
ELIZABETH—Unity Soc, 1081 E Jersey
HACKENSACK—Truth Cen, 360 State
MONTCLAIR—M Elizabeth Blackmore, 303 Claremont
NEWARK—Unity Soc, Riviera hotel; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th
PATERSON—Unity Truth Cen, 98 Bdwy
N M, RATON—May Schleifer, 321 N 4th
N Y, BROOKLYN—Unity Classes, 774 E 40th; Unity Soc, 118 Pierrepont; Unity Soc, 130 Milton; Mrs Mary A Barnard, 414 Adelphi
BUFFALO—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
NEW ROCHELLE—Unity Cen, 490 Main
NEW YORK—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42; Divine Science Pub Co, 113 W 87th
ROCHESTER—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
SCHENECTADY—Unity Cen, 125 Park ave
SYRACUSE—Katherine Carter, 155 E Onondaga
UTICA—Home of Truth, 5 Hobart
N D, DICKINSON—Knapp's
OHIO, AKRON—Unity Cen, 283 S Main
CANTON—Ralph Young, 139 Cleveland, sw
CINCINNATI—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken; Unity Truth Cen, 705 Kenyon
CLEVELAND—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
COLUMBUS—Unity Truth Cen, Seneca hotel, Broad and Grand
DAYTON—Unity Cen, 504 Mutual Home bldg, Main and 2d
HAMILTON—New Thought Unity Temple, 440 N D
MT VERNON—Katherine K Staunton, 15 N Mulberry
TOLEDO—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
YOUNGSTOWN—New Fellowship School, 305 Elm, apt 1
OKLA, BOLEY—Mrs Anna C Hughes, box 44
MUSKOGEE—Unity Truth Cen, 210½ W Bwdy
OKLAHOMA CITY—Unity Cen, 305 Baltimore bldg
TULSA—Unity Reading Rm, 310 Haver bldg; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, MILL CITY—Jennie Christensen, box 169
PARK PLACE—Clara H Rosebraugh
PORTLAND—Meta Lib, 312 Central bldg; Tansing Book Co, 380 Morrison
PA, BUTLER—Ethel C Turner, 426 N Washington
ERIE—Truth Cen, Reed house
PHILADELPHIA—Unity Cen, 236 S 13th; Chapel of Truth, 1507 Walnut; Angelus temple, 261 S 15th
PITTSBURGH—Kingdom School, 819 Wabash bldg
WILKES BARRE—Alice B Sadler, 57 Terrace
R I, PAWTUCKET—Ida M Syddal, 53 Lupine
PROVIDENCE—New Thought Cen, 72 Weybosset, rm 307; Mrs Bert Horton, 90 Ayrault
TENN, CHATTANOOGA—Mrs Mary Owens, 501 School
MEMPHIS—Unity Cen, 13 Woman's bldg
NASHVILLE—Unity Cen, 206 Maxwell house
TEX, ABILENE—Hartin's Health School, 1022 1st st n
DALLAS—Unity Cen, 1911 Elm, rm 202
EL PASO—Unity Cen, 305 E Franklin
FT WORTH—Unity Truth Cen, 505 Worth bldg
GALVESTON—Purdy's, 2217 Market
GREENVILLE—Collins Book Co, 2901 Lee
HOUSTON—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress; E L Stevenson, 803 Wooding
SAN ANTONIO—Unity Cen, 818 Maverick bldg, Houston
UTAH, SALT LAKE CITY—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, NORFOLK—W M Freeman, 317 Granby; Truth Cen, 119 Tazewell
RICHMOND—Beauty Culture Cen, 628 N 7th
WASH, BELLINGHAM—Harriet E Griffin, 1415 W Holly
CHEHALIS—Alice L Ruth, 876 Folsom
SEATTLE—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, rm 307, 1519 3d; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike;

Bookery, 4241 University way; Pearl Roscit Morrison, 821 E Howell
SPOKANE—Spokane Book Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
TACOMA—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
WIS, MILWAUKEE—First Unity Cen, 130½ Oneida, rm 6
WYO, CASPER—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, ADELAIDE—New Thought Cen, 5 Darling bldg, Franklin
BRISBANE—Unity Truth Cen, Albert House, 2d flr
MELBOURNE—Anna Hudson, 145 Collins; Book Shop, 229 Collins
PERTH—Albert & Sons, 180 Murray
SYDNEY—Harmony Cen, Fayworth House, 381 Pitt; New Thought Cen, 149 Elizabeth
B W I, PORT OF SPAIN, TRINIDAD—Unity Cen, 8 Irving Lane
CANADA, HUNTSVILLE, ONT—Mrs A O Trusler, box 362
MONTREAL—Edith Clapp, 2588 A Esplanade
MOOSE JAW, SASK—Unity Cen, 227 Main st n
SASKATOON, SASK—Unity Study Class, 314 Canada bldg
TORONTO—Unity Cen, 7 College, 2
VANCOUVER, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
VICTORIA, B C—Unity Cen, 600 Campbell bldg
WINNIPEG, MAN—Unity Cen, 519 Winnipeg Piano bldgs, Portage
CUBA, CAMAGUEY—Mutual Help Study Cen, Reparto Noguerao 3-A
ENGLAND, BELPER, DERBY—Rev W J Robson, 20 The Fleet
LIVERPOOL—Annie Fairbank, 136 Granby, Princes Park; Unity Cen, 125 Mt Pleasant
LONDON—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3; Unity Cen, 39 Warrington Crescent, Maida Vale, W 9
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WESTON SUPER MARE—Mrs Evangeline Holt, 70 Severn rd
INDIA, AHMEDABAD—Raikhod, Academy of Divine Science
SCOTLAND, GLASGOW—Unity Lib, 1558 Gt Western rd
S AFRICA, JOHANNESBURG—Fairview-Unity Book Depot, 66 Grace

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A GLIMPSE AT THE LETTERS FROM

Looking through the many letters from friends who have been using the Prosperity Bank Plan, we have chosen these few which we feel will be of special interest to you and which may point the way to you for accomplishments which you had not previously thought possible.

Atlantic City, N. J.—Just a few weeks ago it seemed that I could not stand life any longer. My home was mortgaged, the building and loan payments were far in arrears, and it seemed that I was about to lose my home. I wrote for a Prosperity Bank and, thanks to God, a party paid up the loan and took over the mortgage. I have been helped physically, mentally, and financially. Unity has taught me to trust God. These few words seem so cold to express what I feel. The rest of my life shall be devoted to God and to Unity.—C. G.

Kansas City, Mo.—I am inclosing a check for $3.50. Three dollars is for my Prosperity Bank and $.50 is for Mr. Fillmore's book on dreams, "Inner Vision." I am very happy over my good fortune. I asked to be changed to a school nearer home and I was placed just where I wanted to be. I have been most cordially received by principal, teachers, and patrons, and the little folk in my room are constantly manifesting love for me. My affairs are all working out in divine order. I thank you for teaching me how to be in harmony with God's good plan.—*N. A.*

Central Falls, R. I.—I want to add my testimonial to the many others that tell of the success of the Prosperity Bank Plan. We have just sent our boy to preparatory school. Six months ago I did not think it would be possible. The tuition money is all ready for him. I have been especially blessed since I resolved to do all things in the name of the Christ within. I am very grateful to God and to Unity.—*B. A. K.*

Schenectady, N. Y.—I am returning the money saved in my bank. Please use it as my offering of love and appreciation. Soon after I sent for my bank, my husband received a large raise in his pay and I rented my room to a nice woman who also is a Unity reader. Good luck and prosperity have been coming our way.—*Mrs. L. C. W.*

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If you are seeking greater efficiency, greater service, a larger field for your activities, you will find that the consciousness gained through your use of the Prosperity Bank Plan will open the way for these things.

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